

# AMERICA

A CATHOLIC REVIEW OF THE WEEK

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OCTOBER 31, 1936

## NEXT WEEK

CATHOLIC ACTION IN MEXICO is keeping itself free from political or military activities. It aims at the spiritual regeneration of the people, at the religious education of the children. In some phases it is openly manifested, but in others it is similar to the Catholic action of the first Catholics in the catacombs. The extent of the spiritual penetration being peacefully effected throughout Mexico is reflected in a factual article by JAMES A. MAGNER.

MODERN ENLIGHTENMENT AND HILAIRE BELLOC points up our ideas on the interpretation of English history. Thirty years ago, it was freely predicted that by this time the advance of civilization would have wiped out the Catholic Church. Belloc stabbed that theory in his field of history. He has changed the concept of Catholicism as the terribly villainous enemy of enlightenment and turned his finger at the real villain, says JOHN A. WALSH.

JOSEPH B. CODE sends from the Catholic University a commendably brief but thoroughly informative article on the present definite trend in France toward higher religious studies. This trend is seen most definitely in the number of brilliant *revues*, which have been launched during the past few years. We recommend for thought the ideas in FRANCE'S INTELLECTUAL REVIVAL.

FILMS, carried on the last page of each issue, has been very unostentatiously offering wise and witty comment on the current productions. We call attention to our reviewer, THOMAS J. FITZMORRIS.

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Editor-in-Chief: FRANCIS X. TALBOT.

Associate Editors: PAUL L. BLAKELY, JOHN LAFARGE, GERARD DONNELLY,  
JOHN A. TOOMEY, LEONARD FEENEY, WILLIAM J. BENN, ALBERT I. WHELAN.

Editorial Office: 329 WEST 108TH STREET, NEW YORK CITY.

Business Manager: FRANCIS P. LEBUFFE.

Business Office: 461 EIGHTH AVENUE, NEW YORK CITY.

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# COMMENT

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INQUIRIES undertaken in regard to Luis Sarasola indicate that he is a Catholic priest who was a member of the Franciscans. He is a Basque and a supporter of the Government created through the union of Left parties in Spain last February. On October 19 he arrived in New York in company with Isabella de Palencia, announced as "writer and former Spanish Delegate to the League of Nations," and Marcelino Domingo, a well-known Marxist, and rabid anti-clerical and anti-religious propagandist. These three held the platform of Madison Square Garden at a mass meeting on October 26. They will tour the United States and Canada during November and December, and will lecture audiences in twenty-one of the largest cities. They are sponsored by the Joint North American Committee to Aid Spanish Democracy under the auspices of the American League against War and Fascism. The situation resolves itself easily and should cause no great perturbation among American Catholics. Fra Sarasola is affiliated with the parties in the Catalonian provinces of Spain who seek autonomy. His acceptance of racial and provincial aspirations is stronger than his former allegiance to his religious superiors and ecclesiastical authority. He has made a personal estimate, and disregards the slaughter of his brother priests by the Leftist forces through the rest of Spain, the violation of and the murder of nuns, the violent sacking and burning of convents, monasteries and other Catholic institutions, the wilful destruction of churches and shrines, the sacrilegious acts that appear to proceed from satanic inspiration. Accepting such outrages against the Catholic Church to which he once belonged, he allies himself with the enemies of God and the Church in Spain. His acts and his words are in defiance of the pastoral letter of the bishops under whose jurisdiction he formerly served as a priest. He has now come out from Spain and has associated himself with the international enemies of his Church. His friends are Communists and his sponsors are Communist societies operating in the United States. His propaganda, therefore, carries no weight with American Catholics. His appeal for so-called Spanish Democracy is specious and unbalanced. He is but another of those priests that sour.

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NEARING the end of the year which commemorates the fiftieth anniversary of the encyclical of Leo XIII on *The Christian Constitution of States*, one cannot help noticing the relatively meager attention paid to this memorable anniversary by Catholic writers in periodical literature. It is of course a matter of temporary pertinency and collision of interests. The rightful emphasis placed on the great Charter of Labor, the *Rerum Novarum*, with the present Pope's *Quadragesimo Anno* re-

acted to some extent on the anniversary commemoration of the *Immortale Dei*. No student of civil government, however, needs reminding on the immediacy and urgency of a thorough study of Catholic doctrine on the Christian State in these days of Absolutism in government, whether under the form of Collectivism, Fascism, or, to a degree, even of Democracy. All the basic ideas on civil society, its nature, origin, and end, will be found clearly expounded in this pontifical document and the reader will be enabled by a comparative study to see how far these modern conceptions of the State, its author, authority, functions, limitations, differ from Catholic teaching. The relations between Church and State, their respective rights and duties, are examined. Many who desire a compendious statement on those questions will be pleased to learn that the November 8 issue of the *Catholic Mind* will contain the English text of *The Christian Constitution of States*. In addition to the text will be appended a questionnaire, citations from related encyclicals, a list of pertinent books, as well as citations from the *Catholic Mind* and *AMERICA*. This latter feature makes it serviceable for Study Clubs.

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HALF a dozen complaints, or fewer, have been received on the ratings accorded to motion pictures during the past two years by the ladies who compose the reviewing committee of the Motion Picture Bureau of the International Federation of Catholic Alumnae. In October, 1934, this Bureau, which had been classifying motion pictures as a private apostolate through some twelve years, became the official reviewing agency of the Legion of Decency. In her report to the Convention of the International Federation at Dallas, Texas, Mrs. James F. Loomer offered some statistics that prove the competency and the efficiency of the Bureau, and prove, moreover, that the resolution raising the Bureau to the status of a Department was justified. Eighty-nine convent-bred women in Hollywood and New York were engaged in the work of previewing motion pictures. They witnessed all the pictures produced by the companies affiliated with the Motion Picture Producers and Distributors, Inc., those produced by independent companies and by foreign studios. During the past two years, they sat through 3,740 motion pictures. Since they cast eight to twelve ballots on every film, the number of votes on these pictures reached the total of 22,400. The approximate number of hours actually spent in the studios, apart from the number of hours required for travel to and fro, and for writing the reports, was 179,520. That amounts to something over twenty solid years solely devoted to previewing spent by these women in the space of two years. The Motion Picture Department is not lenient in its judgments. The women



composing it are strict, though intelligent, Catholics. They realize their responsibility of critics under the authority of the Bishops' Legion of Decency. But they affirm what every movie-goer knows, that the major and reputable companies have cleansed their products. From June till September of this year, objection was taken to but two per cent of the motion pictures.

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ORGANIZATION on a world-wide scale to combat Communism formed by the Congregation for Extraordinary Ecclesiastical Affairs, is the word that came by the Associated Press during the week. The organization will be based on the Pro Deo Commission which was founded in Switzerland a few years ago; its committees have since extended to several European countries. The anti-religious or anti-God program of Communism is stressed rather than the economic; visual representations of Soviet caricatures of religion and Christianity are much used to instruct the people. Emphasizing the irreligious anti-Christian program ensures a more universal united front against an enemy which in its doctrine of dialectical materialism builds up a religion of its own as well as an economic system of Collectivism. These Pro Deo Committees, composed of both Catholics and Protestants, spread anti-Communist literature and keep their respective countries informed of Bolshevik activities. These committees will now be extended to all countries with a central coordinating organization. Perhaps the briefest and fullest description of the organization would be to say that it is designed to answer Lenin's well known description of Marxism. "Marxism is materialism. We must fight religion. That is the ABC of all materialism, consequently also of Marxism. We must know how to fight religion, and for this purpose we must explain on materialistic lines the origin of faith and religion to the masses. The Marxist must be a materialist, that is, an enemy of religion. Religion is the opium of the people. Our program necessarily includes the propaganda of atheism."

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THE recent death of Montgomery Carmichael creates a void in the field of Catholic letters which it will be hard to fill. Though an Englishman and a convert, Italy was his inspiration and his milieu. In his favorite Tuscany, he not only loved and understood the people, but was beloved and understood in return. Carmichael died at Monte Catini, alone and solitary, without struggle or pain, just as he would have wished. There has been, perhaps, no modern Catholic writer who lived so literally the life he preached in his books. The ideal described by him in his *The Solitaries of the Sambuca* was the practical life he proposed for himself, and which he endeavored to realize as far as circumstances allowed. Montgomery Carmichael lost much literary fame by rigidly applying to his own observance the ideal life of contemplation which he outlined in his books. But who shall say it did not serve him mightily in his hour of judgment before God whom he deeply loved? Acknowledged by all who knew him

to be as charming and as modest and self-effacing in his personality as he was in the characters whom he admiringly describes, it would be a shame if American Catholics did not come to know more of this gentle, saintly character who lived and wrote so charmingly, and who so holily passed away. In *Sketches in Tuscany* you will find him generously alive to the charm of the Italian people and landscape reflected into print by the gentleness of his own character. But his masterpiece, his outstanding and most memorable book, which no one who loves Catholic literature in its quintessential form should miss, is his readable and re-readable *The Life of John William Walshe, F.S.A.* If this book is out of print, the occasion of Carmichael's death should be reason for reviving it. It is a classic of modern times, a book that has never been sufficiently propagated or praised. We owe it to the memory of this noble Catholic writer to see that it is never forgotten. Carmichael was in his eightieth year when he died. Some years ago he stopped writing books. His excellence of style and clarity of expression have had few equals amongst the writers of English prose, Catholic or otherwise.

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REVISION of mandates and a recasting of ideas on colonial rights is much in the air today. England has of late shown some inclination along that line, since Hitler reiterated his request for the return of former German colonies at Nuremberg. There have been affirmations made by different sources, that the best plan for the Mandatory Powers concerned would be to insist on the colonies being returned in the form of Mandates, and for this reason to recast the whole arrangement of Mandates and colonies. The new currency stabilization would seem to make some form of international security in the administration of colonial possessions necessary. Now that the war of the gold bloc has been called off, there are no means of financial pressure on other nations. The collapse of the League of Nations has eased out political pressure. International money-lending will be rare and as a result the pressure by the lender on the borrower. "In a system of Collective Trusteeship for the welfare and progress of the backward nations of mankind, distributed in accordance with the status of the several powers, lies our only hope of collective security and of continued opportunity for the extension of the Kingdom of Christ." These are the words of Archbishop Hinsley of Westminster. And the same high level of understanding came in the words of the Foreign Minister of Portugal at Geneva recently. "In colonization the essential element is the native. Colonization (he was speaking of Africa) is the making of the Negro the equal of ourselves. It is a work of abnegation and sacrifice calling for knowledge acquired by persistent and arduous efforts made up of understanding and disinterestedness. It is not profiteers' business. We can assert that in the light of more than 200 years experience." Thus a new note was struck in international affairs and we sincerely hope the nations will learn the old game of grab and hold for profit is outmoded.

# STABILIZED CURRENCY AND ADJUSTED TARIFFS

Aids to promote world peace and prosperity

JOSEPH F. THORNING, S.J.

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ANNOUNCEMENT that France planned to devalue the franc was not news. If anything, it was long overdue. The announcement, however, that the United States, Great Britain and France would co-operate to maintain a stabilized currency exchange was the big story. Sir Arthur Salter, one of the best-balanced of world economists, does not hesitate to declare that the agreement among these three nations to work out a definite solution for the money problem is the outstanding event of the past four years.

And yet stabilization of the exchanges is only a single step, albeit an indispensable one, to a restoration of world trade and a genuine revival of domestic prosperity within each individual nation. What we have witnessed since 1929 has been a tariff war which inevitably degenerated into a currency war. Countries, competing for a dwindling share of world trade (it dwindled at the rate of about five billion dollars a year), found they could attract buyers only by cheapening their own money. It was just another device to slash prices on a bargain day in the international market.

Each nation electing to pursue this policy gained a temporary advantage in the export market. Great Britain was one of the first to benefit by abandoning the gold standard. From 1931 to 1935 British steel, British automobiles, and British wool found a ready sale on the Continent, in the Empire and in the Americas. In 1933 the United States cut loose from gold and the following years witnessed a modest revival of export trade, stimulated in part by the reciprocal trade treaties of Secretary Hull. In the meantime, the effect of sterling depreciation was beginning to wear off and the British became anxious for some measure of stabilization. In the United States the figures for August showed that imports exceeded exports and that we were experiencing a slowing down in the trade tempo initiated by dollar devaluation. Consequently, the English-speaking world was ready for compromise, the elimination of cut-throat competition between dollar and franc, sterling and yen, realizing that the spiral of inflation might prove more disastrous than the downward spiral of deflation.

Of course, the French might complain that it was their turn to enjoy the fruits of currency deprecia-

tion and contend that they ought to have their two or three years of artificial stimulation to the products they sell abroad, but Jean Bonhomme has the most painful memories of a franc that was cut eighty per cent (from twenty cents to four) in 1925 and he feels that the drastic original devaluation equalizes the external competition of dollar and pound at present, while his domestic economy requires some assurance that the 1936 major operation will be the last, at least, in this generation.

Briefly, this is the explanation of the sudden agreement to let bygones be bygones and to start off anew without handicaps or advantages in the race for international trade. It is an act of contrition and a full promise of repentance to be expressed in a better life. But it is merely preliminary to the real work at hand.

How do the British, French, and Americans plan to implement this preliminary agreement? Will the French Chamber, for example, be willing to repeal not only the tariffs and embargos that have made commerce a nightmare, but will it also discard the 1,200 quotas which brought about a progressive strangulation of trade with Italy and Germany? Are the British prepared to suspend the Ottawa agreements for trade within the Empire and to attempt to regain a proportionate share of their former markets in North and South America? The world is like a mummy wrapped in yards and yards of sticky adhesive tape. The tape has to be unwound and, once that operation has been performed, it will be possible to see what sparks of vitality remain in the body.

What of the United States? Numerous manufacturers are clamoring for tariff walls higher than the barriers erected by the Hawley-Smoot schedules. There has been more than one protest against the reciprocity treaty with our best customer, Canada, on the grounds that it steals the cheese market from the Wisconsin and Minnesota dairymen and the beef market from our Western cattle raisers. The pact with Cuba drew cries of rage from the sugar interests and more recently from those who feel the competition of Cuban tomatoes in the winter season.

No doubt this condition works a hardship for some individual producers. But what are the bene-



fits to the nation as a whole? Critics who complain that cheese imports jumped from one to four million pounds under the Canadian agreement forget that we imported sixteen million pounds in the boom days of the Coolidge era without injury to our dairy industry. They also forget that the machinists in Milwaukee, Kenosha, and Racine can buy more cheese, milk, and cream, to say nothing of beef, when the automobiles they make for export to Cuba and Canada are sold to people who have money to buy.

On the other hand, what possible advantages are to be gained for the people of the United States by a policy which would stifle imports from other countries? In short, does a favorable balance of trade invariably favor a creditor nation? Should we regard an excess of imports over exports (a phenomenon which is just beginning to manifest itself here) as a curse or a blessing?

As long as foreigners buy more than they sell in the United States, we will receive a mounting influx of gold. On balance the difference has to be paid in goods, services, or metal. Since the World War there has been a steady drain of gold from the rest of the world into the bank vaults of the United States. Our gold stocks now amount to eleven billion dollars—more than half the world's visible supply. It is a substitute for goods. We could use the goods. Of what use is the gold, particularly when its loss on the part of countries who can ill afford to part with it, is gradually undermining national currencies and almost coercing the financial authorities to impose import quotas, exchange restrictions, and the like. Gold was pyramided in New York prior to the panic of 1929 and there is no record that its presence furnished food and solace to the multitude. The flight of gold to these shores was a harbinger of woe. Is there any reason why we should lay the flattering unction to our soul that in 1936 the accelerated pace of gold from abroad should presage good times and happiness.

The simple truth of the matter is that unless the flow of gold is retarded or partially reversed, and that on the basis of normal, healthy trade with other nations, we shall witness a recurrence of the 1929 debacle. Without a restoration of world trade there is no assurance that the impetus of the natural forces of recovery will not be soon spent. In that event, France and Great Britain, to say nothing of Germany and Italy, will find themselves faced with the necessity of a fresh devaluation. There will be a slight, momentary, and highly artificial stimulus to business and then a relapse into the doldrums. The second shot of the hypodermic is never as invigorating as the first. Instead of the jockeying for position on the part of those who manipulate the pound, the lira, the dollar, and the franc you will see the spectacle of a full-fledged currency war. In that contest, the common people are victims. The standard of living will be depressed, real wages will be lowered, while prices are bound to soar.

In this sense, stabilization marks a dividing line between the past and the future. Trade demoralization can now be undertaken in a reasonable, orderly,

progressive manner. Foreign trade can absorb seven million workers in the United States. And seven million bread-winners are a lucrative market for the American farmer.

According to impartial experts the finest example of the benefits that may accrue from a policy of carefully negotiated mutual tariff concessions may be found in the agreement between the United States and Cuba. In 1932 Cuba was so impoverished that few American products were imported into the island. Unemployment aggravated political unrest to the point of bitter intestine warfare. In the resulting turmoil Communist agitators discovered that it was an easy matter to incite the populace to pillage, murder and sporadic insurrection. Finally Havana was in a state of chronic revolt. Wise heads speedily perceived that unless this condition was corrected, the capital of Cuba would become a focus of infection and spread a virus more pernicious than that of yellow fever, once the scourge of the Caribbean.

As soon as the Hon. J. H. Jefferson Caffery became Assistant Secretary of State for Latin-American affairs, he recognized the dangers in the situation and determined that the time had come for deeds not words. Accordingly he sought and obtained approval for a trade treaty between the United States and Cuba which was aimed at revival of business in both countries. Then he was himself commissioned as Ambassador to Cuba to complete the task of cementing ties of good will and friendship between the two Republics. How well he succeeded is a matter of recent history, but it must be noted that all his efforts in the line of diplomacy, conciliation, and respect for the Latin American temperament would have been in vain had he not been able to play a part in returning Cuban laborers to their jobs on sugar plantations and in mills throughout the island.

There is another angle to this trade that deserves consideration. Prior to the Cuban-American agreement, shipping men in New York and New Orleans complained bitterly against the lack of freight. Brokers and marine insurance agents were not garnering respectable fees. A large volume of commerce is the life-blood of their business. One month after the reciprocal treaty had gone into effect, however, these representatives of the maritime interests and its allied industries were able to report a notable increase in business. Before the end of the year trade had quadrupled in volume.

It is fair then to conclude that a certain liberality in tariff policy can, without degenerating into the extreme of free trade, develop a spirit of good will and amity that will not be without its effect on the maintenance of world peace. Continued business improvement can relieve a definite amount of political tension, provided it is accompanied by a recognition of the role of religion in world affairs. For religion will insist that justice and charity toward foreign populations be carried far beyond the confines of markets and trade. Having suffered poverty together the nations can proceed to grow rich together spiritually and culturally as well as enjoy the benefits of material prosperity.

# THE POPE NEEDS AMERICA

Not the money but the souls

THE EDITOR

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APOLOGIES need not be tendered, I trust, to the editors of the *Nation* for the use of their bold title to two articles appearing in current issues. We agree with James T. Farrell, the author of the articles, and with the editors that there is a need for the United States in the Catholic Church of the Popes. We might quibble, and thereby lay ourselves open to the charge of tampering with the truth, by asserting that the Pope needs not only America and the *Nation*, but the *New Republic* and the *New Masses*. The Pope always has been a very rapacious sort, always seeking new continents to conquer, new races to subjugate, new countries to control. He has a command, given him by Jesus Christ.

Mr. Farrell, in the *Nation* for this week and the last, fears the Papal aggression on the United States. He is indulging in the time-worn racket of Pope-baiting. And the *Nation* is probably hoping to fill its coffers with some additional Catholic fifteen-cents. The formula is simple. A person with an Irish name, preferably a priest who has lost his ecclesiastical standing, assaults the Pope, or attacks the hierarchy, or raises the alarum against the encroachments of the Catholic Church.

Though scarcely a half-year passes without some anti-papal pontifical utterances in some anti-Catholic magazine, the game is nearly always successful. The clergy rush for a copy of the magazine; they become irate on two counts; they find the same old dead cats resurrected and they find that their curiosity has swindled them. Of other Catholics, two classes eagerly seek the anti-Catholic onslaughts: boy and girl intellectual cubs who are in the reaction stage against the catechism, and elderly readers who pretend to be smarter than are we.

There is no need to buy the October *Nation* to discover what Mr. Farrell alleges in his articles on *The Pope Needs America*. He merely reiterates what has been said periodically in every pope-baiting article through many years, and condenses what has appeared in every book of the Boyd Barrett class.

Noticeable in all articles of the Mr. Farrell type is the element of personal grievance. The author has been hurt at some time by Catholic authority, he has been curbed or obstructed. He has a grudge and a personal quarrel to settle. He is bitter. And

so, when he speaks of "the Holy Father" and of "Mother Church" he injects an intonation suggesting foulness in the idea. It is not clean irony, nor is it healthy sarcasm, but a diseased sort of rancor.

A second element in the technique of such articles as those written by Mr. Farrell is the appeal to the buried past. An eighth century Pope calls the children of the Lombards lepers. "Down through the ages" the Roman Catholic Church uses the rack, the sword, the powers of wealth, and oppression over the ignorant masses. Such references are calculated to produce preliminary shivers before the contemporary shocks. They prove every Pope a monster. Therefore, the reigning Pope under changed circumstances would call Communists lepers and condemn them all to dungeons.

The third element in the formula for such articles is a supposedly profound exposition of the organization and the purposes of the Church. "Never has it been more alert, more militant, more on the offensive." And then: "The strength of its organization gives it a position in our society which no other church possesses and makes it potentially a threat to progressive forces." Thoughts like these, taken from the arsenal of duds, are intended to rouse the battle ire of dormant Americans. This Catholic Church, this all too sagacious Pope must be stopped. All good Communists, all real progressives must rally to the standard.

Variations occur in the fourth element of the Pope-baiters. Mr. Farrell chooses, in his articles, the issue of capitalism. Truly, he admits, the Catholic Church is penetrating the masses. But it "can only defend itself by becoming a staunch ally of capitalism." Therefore, it would seem, it invests in Pure Oil and Goodyear Tire and Rubber. Therefore, it must place its hope of survival by remaining on good terms with American capital.

Mr. Farrell is not a superb logician. He is a fictionist. Of his latest novel, Lewis Gannett, writing in the *Herald-Tribune* for October 22, says: "This is a dirty book, and disgusting; almost all that Judge Woolsey said of *Ulysses*, except, perhaps, the tribute to the art, applies to it." It is our opinion that the editors of the *Nation* do not rate Mr. Farrell higher than does Mr. Gannett, but he does serve a purpose.



# THE COMMUNIST AND FREEDOM OF SPEECH

## Notes on the constitutional control of radicals

WILLIAM F. KUHN

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RINGING statements have of late been heard from people of varying prominence and importance upon the immediate necessity of a nation-wide, drastic control of Communistic activities. Communists have been forbidden the use of public buildings, they have been threatened with laws to curb their agitation, they have been excoriated and condemned from forum and pulpit; yet they continue their revolutionary rabble-rousing effectively, without genuine hindrance from the established government. Controlling such anti-governmental tendencies as Communists exhibit is, in times of peace, a problem that puzzles our "practical politicians," for Communists possess votes and are able to impress labor-union members with the value of backing candidates who promise to follow the dictates of unionism.

It is not an easy thing to advocate freedom when freedom is abused. On the other hand, the abuse of freedom does constitute an infraction of legitimate law, and therefore can be subjected to the discipline of corrective legislation. However, involved in this discussion of projected control of Communism is the all-important problem of respecting those inalienable rights guaranteed to us by the Constitution. Probably the clearest statement of the issues which we are beginning to face is simply this: Communism, being openly revolutionary and opposed to our present system of government and society, is factually intent upon changing the form and foundation of our political and social organization, peacefully if possible, violently if necessary. Would legislation inhibiting the exercise by Communists of rights ordinarily enjoyed by citizens be constitutional?

Attacking the question from the most easily ascertainable viewpoint, we may take the restriction of violent Communistic activity as virtually and positively permitted by the established authorities, for seditious rioting by Communists as a group would be amenable to the application of the most ordinary and cardinal principle of government, self preservation. Even should no actual, organized revolt break out, the imminent expectation of violence would sufficiently justify authorities in the application of severe strictures upon the exercise of constitutionally guaranteed rights by known Com-

munist agitators. Should Communists, as individuals, resort to sporadic violence, their illegal activities could quite wholly fall within the province of normal criminal procedures. So much, then, for the factions of violent Communism; the repression of such revolutionary action as might be threatened by these radicals would seem to depend chiefly upon the good judgment of the legally constituted authorities, for their powers in these instances cannot be successfully disputed.

It is in regard to the control of a Communism agitating a peaceful, although a radical, change that the greatest legal and philosophical arguments for freedom appear to possess validity. We know that the State may protect itself as a unit from any revolutionary violence, and resultingly, any radical propaganda incendiary in nature and anarchistic in trend can readily find a formidable opponent in the normal exercise of police powers, supported by judicial cognizance of such inflammatory agitation. But, can the State protect itself against the possibilities of a radical change when the advocacy of such a change is actually peaceful? In other words, do the amending clauses of the Constitution implicitly convey the right of citizens to agitate for a completely new form of government, even though that new organization be absolutely opposed to the rights of man?

American political philosophy is most certainly a vague and tenuous thing at best. The formulation of definite theses and the modulation of political theories to fit the exigencies of all possibilities were not the foremost aims of the men who sat in Convention during 1787. Consequently, it is most difficult to ascertain, merely from their deliberations and practical compromises, the full flavor and body of the theories they held in general to be true, valid, and fundamental. The Constitution of the United States was based upon a myriad of philosophical premises never formally pronounced in Convention but tried in the crucibles of man's experiences, both as the Founders had personally tested them and as they had been observed by the historians of past generations and ancient nations. These practical American constitutionalists held certain truths "to be self-evident," and therefore not whimsically changeable but certain, steadfast, eternal. No mat-

ter what may be considered from the standpoint of *de facto* accomplishment as practical or closed to review, it is true that if any sect, theory, or organization should unequivocally oppose the deistic, philosophical fundamentals of our political system in such manner as to render nugatory and obsolete the rights, privileges, immunities, and guarantees afforded citizens by the Constitution, which was intended to establish in the political field certain fundamental rights for man, that sect, theory, or organization is susceptible to the restrictive control of the constituted authorities, at least in the public dissemination and propagation of such revolutionary or anarchistic doctrines. This proposition takes in a wide expanse of political territory and is subject to misconstructions by individuals in authority; but even Communists have protection against this, for,

In this connection it is proper to state that civil rights, such as are guaranteed by the Constitution against State aggression, cannot be impaired by the wrongful acts of individuals, unsupported by State authority in the shape of laws, customs, or judicial or executive proceedings. The wrongful act of an individual, unsupported by any such authority, is simply a private wrong, or a crime of that individual; an invasion of the rights of the injured party, it is true, whether they affect his person, his property, or his reputation; but if not sanctioned in some way by the State, or not done under State authority, his rights remain in full force, and may presumably be vindicated by resort to the laws of the State for redress. (Civil Rights Cases 109 U. S. 3, 1883; Mr. Justice Bradley, Sup. Court.)

Yet this power to control subversive organizations must reside in the State, else government could not long survive. Does American political philosophy, then, extend the rights guaranteed by the Constitution to Communist citizens also, and likewise does it protect the exercise of these rights as against the efforts of the State to avoid the possible consequence of subversive doctrines promulgated and asserted by means of these rights? We must concede that endowing an organ of government with control of the members of a body politic and their activities does not necessarily mean denying mankind its rights, although it does effectually hamper the free exercise of those rights. A fair expression of the attitude of American political philosophy towards the rights of citizens as members of the State is contained in the following:

When one becomes a member of society, he necessarily parts with some rights or privileges which, as an individual not affected by his relations to others, he might retain. "A body politic," as aptly defined in the preamble of the Constitution of Massachusetts, "is a social compact by which the whole people covenants with each citizen, and each citizen with the whole people, that all shall be governed by certain laws for the common good." This does not confer power upon the whole people to control rights which are purely and exclusively private . . . ; but it does authorize the establishment of laws requiring each citizen to so conduct himself, and so use his own property, as not unnecessarily to injure another. This is the very essence of government, and has found expression in the maxim *Sic utere tuo ut alienum non laedas*. From this source come the police powers, which, as was said by Mr. Chief Justice Taney in the *License Cases*, 5 How. 583, "are nothing more or less than the powers of government inher-

ent in every sovereignty, . . . that is to say, . . . the power to govern men and things." (Munn v. Illinois 94 U. S. 113, 1876; Mr. C. J. Waite, Sup. Court.)

It would not be difficult to apply these sentiments to the subversive tendencies of Communism and thereupon find ourselves enabled to enact laws driving Communists to cover. Such tactics, however, are not universally approved as effective, though they might help. The greatest argument and obstacle to legal action against the enjoyment of, let us say, freedom of speech by Communists is that powerful minorities could elicit identical measures against less radical and quite constitutional activity in favor of legislation which might interfere with the privileges of such minorities. It is perfectly true that the main reliance against imminent radical and unauthorized change will very possibly be vested in the hopeful, proper choice of honest and alert officials. Respecting governmental control of those lesser lights of Communism, the shadings of Socialism and federated radical unionism, it is not without some reason that the repressive type of legislation dealing directly with the suppression of rights deemed fundamental, is shied from and avoided, for these attenuated formulas of Communism now have a numerical strength sufficient to cause trouble.

Communism is a spiritual blight as well as a material and political error; but in its faded ramifications it seems too well entrenched under our democratic system to be summarily ousted, officially, by political suppression. The only course that promises real success is the spiritual and philosophical attack, the withering fire of enlightened knowledge and superior intelligence enacted into legal measures especially directed to erase the main causes for the success of such radical tenets as Communism breathes. Unless American liberal thought suddenly becomes sensible of its serious duty to the American ideals and truths, which foster the roots of the liberty radical agitators now abuse, the program for official suppression and hindrance of Communism, though probably constitutional, shall languish in the sentimental atmosphere of a quasi-progressiveness. There are times when complete, liberal, democratic freedom and self-preservation for both individual and State are wholly incompatible. That time is fast approaching for America.

We may prepare ourselves by protective legislation now, tempered with a keen appreciation of the possibilities for maladministration and petty acts of discrimination against which our judicial system can be matched as a curative; or we may allow ourselves the license of wandering cheerfully closer and closer to the precipice which is revolution and civil war, trusting to the watchfulness, alertness, and loyalty of officials who themselves may be allied with the forces seeking the overthrow of the American Government—for elected members of Communist and Socialistic parties would be such authorities.

Such is our choice. Let us hew to the line and let the chips fall where they may. Communism is frankly desirous of changing the democratic system that holds sway in America, and it does not quibble over how it shall attain its purpose.



# IF HAPLY HE MAY FIND HIM

A university president in search of God

PAUL L. BLAKELY, S.J.

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GLANCING over the *Herald Tribune* this morning, I observed that the critics of education in America were once more edging their scalpels. The American high school, I read, does not know whether it is preparing its pupils for college or "for life." The college of liberal arts is partly high school, partly college; partly general, partly special. The degree it offers seems to certify that the student has passed an uneventful period without violating any local, State or Federal law, and that he has a fair, if temporary, recollection of what his teachers have said to him. As for the university—well, we have no real universities in this country. We have certain large institutions infected with love of money, sensitivity to stupid public demands, and the doctrine of democracy in education.

All this has a familiar ring. A number of critics, including myself, have said it all again and again these twenty years and more. This time it was said by Robert Maynard Hutchins, President of the University of Chicago, and the tart paragraphs quoted in the *Herald Tribune*, reminded me that his latest book, *The Higher Education in America*, published on October 20 by the Yale University Press, was on my desk.

Perhaps the thesis which Dr. Hutchins develops with skill may be expressed in two sentences from the first chapter. "The most striking fact about the higher learning in America is the confusion that besets it," he writes. "The confusion begins in the high school and continues to the loftiest levels of the university." I do not quite understand why Dr. Hutchins sets the beginning of our educational confusion with the high school. The aims and purposes of American elementary education can be understood only when we assume that they are (a) to keep the children occupied, with what is immaterial, and (b) to spread the wealth by building school-houses and paying salaries. But waiving the insufficiency of the indictment, let us follow Dr. Hutchins as he cites the counts.

In the high school, we meet a miscellaneous and variegated group. For all, the course of study is substantially uniform, and is adjusted "to the needs of only the smallest of these groups, that destined for higher learnings." Thus is higher education nipped in the bud. The junior college does not know

whether it is supposed to give its pupils the final polish, or prepare them to go on to college. The college of liberal arts "frequently looks like a teacher-training institution," but "frequently it looks like nothing at all." The university differs from the college in having professional schools, and in granting the Ph. D. Professional education consists in going through "inherited motions," or in "making gestures of varying degrees of wildness that we hope may be more effectual." The Ph. D. is merely "a necessary part of the insignia of the college or university teacher," and "the classes, the courses, the content, and the aims of graduate work are as confused as those of the high school."

Now all this has an ill-natured tone, and Dr. Hutchins admits that he has somewhat "exaggerated the plight of higher learning." But there is nothing ill-natured about Dr. Hutchins as he advances to sustain the indictment. There is a brightness in his manner that disposes you to listen, even when you feel that you are going to disagree. Perhaps he may convince you, but if he does not, you will thank him for having made you think, and that is high praise for any book.

Of course, it is easy to point out defects, but Dr. Hutchins does this only to find practicable ways of mending them. He was on the way to a brilliant technical success when a ghost crossed his path. It was just such a ghost, I think, as Newman saw a century ago when he read Wiseman's essay on the Donatists in the *Dublin Review*.

At this stage in his inquiry Dr. Hutchins, it seems to me, began to realize that if you have no ultimate standards, it is not worth while trying to fix particular standards. You can continue to talk about them, but the talk will be more aimless than a discussion about the dream you may have, or may not, next Wednesday night. Therefore, reflected Dr. Hutchins, let us see if we can discover some standard of values in this world, some general principle of unity. "Real unity can be achieved only by a hierarchy of truths," he writes on page 95, "which shows us which are fundamental and which subsidiary, which significant and which not."

Now the medieval university had a principle of unity. The insight that governed the system of the medieval theologians was that as first principles

order all truths in the speculative order, so last ends order all means and actions in the practical order. God is the first truth and last end. The medieval university was rationally ordered and, for its time, it was practically ordered, too. (p. 96)

Dr. Hutchins rejects this principle of unity, not as false, but because "theology implies orthodoxy and an orthodox church. We have neither." For "we are a faithless generation, and take no stock in revelation."

But if unity cannot be found today in accepting God as the first truth and last end, where shall we turn? Dr. Hutchins finds the desired principle in metaphysics. "The aim of higher education is wisdom," he writes. "Wisdom is knowledge of principles and causes. Metaphysics deals with the highest principles and causes. Therefore metaphysics is the highest wisdom." (p. 98.)

Here Dr. Hutchins began to falter, but not because of his love of metaphysics. That, I think, will one day bring him into the full light. His logic is at fault. As a people, we may take no stock in revelation, but our history and, incidentally Dr. Hutchins' book, show that as a people we have a distaste for metaphysics that is almost insuperable. It will be easier to make the American people as Christian as the founders of the medieval universities, than to turn them into metaphysicians. Why, then, waste energy on a hopeless enterprise, and withhold it from one that promises the very unity which Dr. Hutchins finds wholly necessary in higher education?

Am I guilty of wishful thinking when I perceive the sure touch of the earlier pages replaced by an uncertain pen as Dr. Hutchins writes his last lines? The Saints and scholars who made our Western civilization, and their successors in the medieval universities, did not live and die for metaphysics. They loved metaphysics, but they lived and died for religion. They attained unity in education because they found in God, the first cause and last end, the real principle of unity. The President of the University of Chicago is not in search of an idea of a university. He is in search of God. Metaphysics will not satisfy his ideals. Only God can.

## THE COMMUNISTS AS A POLITICAL PARTY

USUALLY the communications and activities of the National Civic Federation impress me as just so much unilateral propaganda. But the Federation has the courage of its convictions, and in these agnostic days it is refreshing to meet convictions. Two weeks ago, it launched an attack against the National Broadcasting Company, and asked the Federal Communications Commission to revoke the company's license. Mark Twain once said of the engineers who thought they could teach the Mississippi to run backwards, that we did not need to believe they were right, but we were bound to admire the magnitude of their ideas. I do not expect the company to lose its license, but I confess to

much admiration of the spirit which moved the Federation to address the Commission.

The issue is of tremendous importance, and it is to be hoped that the Commission will consider it, fairly and fully. The Federation, objecting to the use of the radio by the Communist Party for political speeches, claims that the Communists are not, in a legal sense, a political party. They are an association formed to destroy this Government by unlawful means. Hence, they are not entitled to the rights and privileges accorded political parties, such as the right to purchase time to broadcast addresses. But the National Broadcasting Company, as a matter of fact, has been selling time to Communist speakers, specifically to Earl Browder and to James W. Ford.

The contention involves the definition of the phrase "political party." Generally, a party is understood to be a group of citizens, recognized by the State, or States, in which it exists, which advocates certain principles of government, and which strives, through lawful means, especially through the ballot, to make them prevail. Two elements, then, constitute a party; a political philosophy, and recognition by the State.

The Communists have undeniably been recognized as a party in some thirty-one States in which they have been able to offer the required number of duly certified voters. But the Federation claims that the Communists are disqualified by their political philosophy. This alleged party, it claims, owes allegiance to the Communist International with headquarters in Moscow. Its object is to replace the present form of government "by illegal means," including violent suppression of American political institutions, and the teaching of the doctrine that "organized governments should be overthrown by force and unlawful means." Hence the Communist party is not a political party, in the accepted American and legal sense, but a conspiracy to do an unlawful thing.

The argument is ingenious, and perhaps some will consider it more ingenious than solid. To establish the fact of conspiracy, in a legal sense, is always, I am informed, a matter of considerable difficulty. When the proof presented involves restriction, or apparent restriction, upon the right of free speech, the case becomes even more complicated. We are rightly jealous of all encroachment, although too often we err by overlooking the fact that no constitutional right can be used to disturb the public peace, or otherwise to block the common good. Rights connote duties.

There is no doubt, however, that the Federation has accurately described the ultimate purpose of the Communist party. The activities of Earl Browder in Moscow, not to speak of the *Program of the Communist International*, published by a company of which Mr. Browder is president, furnish fair assurance on that point. Should the Federal Communications Commission hold that the Federation has not proved its case, we hope that an appeal will be taken to the courts. Communists must not be protected by this Government in their work of destroying constitutional government. P. L. B.



# WITH SCRIP AND STAFF

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## LITTLE BLUEBIRDS IN SILVER CAGES

LAST week (with a view to serving a particular purpose, and, we thought, for only one issue) we unfortunately called ourselves the Puritan. We find now we must stick to this appellation until we are rescued by the Pilgrim's return *via* radio beam. Next time the Pilgrim goes away on one of his A. M. D. G. pilgrimages, we are going to assume a title more suited to our normal emotional temperament. We are going to call ourselves the Romantic Revivalist. We hope the Pilgrim comes back soon. We have no desire of turning ourselves into a one-man Alcázar, whom it is going to take seventy-eight days to relieve.

It may be remembered that last week the Puritan undertook to unburden himself of a certain esthetic resentment against seeing college girls in the throes of a nicotine stupor. Girls, when they smoke, always smoke too much. They never smoke with their mouths or lungs. They always smoke with their hearts. Heart-work of some kind is always woman's career, the Puritan believes. When she undertakes to do some job in which the strain is put on her head or muscles, the result is disastrous. Frances Perkins has completely overdone the job of being Secretary of Labor, and clearly shows it in her strained expression, her tight jaw. Gertrude Ederle overswam the English channel and returned to America stone deaf. Helen Jacobs overwon a tennis championship and now goes about looking like a streamlined man.

Girls, thinks the Puritan, are most graceful and ingratiating when they take up some career, appropriate to their nature, which can be externalized in a uniform. Everything uniformed is admirable. Men are most magnificent as policemen, firemen, sailors, soldiers, and one of these every little boy aspires to be; never a stock-broker, never an oleomargarine salesman. There is even a certain mild magnificence in the white-hatted chef, the blue-coated letter-carrier, the over-alled plumber, the aproned bar-tender. And for *maedchen* in uniform, give us the nurses at the Rockefeller Institute, the nuns in Carmel, the waitresses in Schraffts, the stewardesses in the American Airlines. Of these last particularly the Puritan would like to speak.

These little bluebirds flutter to the Newark airport at their appropriate hour, climb into their silver cages, and the silver cages fly away. It is their business to be the friendly sister (and in case of crash, the nurse and almost mother) to those intrepid travelers who feel the dangers of the sky are well risked when it means getting from Buffalo to New York in an hour and one half. They wear blue skirts, coats and caps, light-blue blouses and

dark-blue ties. There may be a mystical significance in the color of this attire which they do not appreciate. God gets things done in the high Heavens for Our Lady's delight. The moon is blue. So is the background of the stars.

The requirements for these little bluebirds are most interesting. They must not be, at time of employment, more than twenty-five; must not be more than five feet four inches in height, or one hundred and twenty pounds in weight. Each must be a registered nurse, metamorphosed from the white of the hospital to the blue of the airplane. The little bluebirds are used to the uniform, and have only changed their color.

If the little bluebirds do nothing else in their skyey journeys, they are to be thanked everlastingly, and the Puritan takes this occasion to thank them, for having achieved a delightful specimen of American good manners, unsullied by any importations from Europe. We are so prone to think that good manners must be necessarily associated with defunct English duchesses or the products of Paris finishing schools. The good manners of the little bluebirds are American, lock, stock and barrel. They are friendly without being fresh, dignified without being haughty, coy or impressive. "Don't you ever get afraid?" said a lady passenger to one of them as we bounced on a long succession of air pockets. "No," replied the little bluebird, "I leave all worry to the boys up in front. They're just as anxious to save their necks as I am to save mine." Could anything be more tactful, decisive or reassuring?

The little bluebirds have names, of course, but nobody is ever rude enough to ask them. They should be Ariel, Uriel, Urania, Titania, not Jones, Johnson, O'Brien or Pianelli. They serve little toy luncheons when it's time to be hungry, with everything miniaturized, even the salt cellars; one gets little dwarfed olives, impish slices of chicken and gnomish pieces of celery. Occasionally, when the passenger-list is relatively uninteresting: butter-and-egg men, fight promoters, and traveling wrestlers, etc., the little bluebird will have a chat with a person as nondescript as the Puritan. "Do you strap yourself in too with a life-belt when the plane is ascending and landing?" he said to her. "Yes," she replied, "because I have to practice what I preach"; making him feel like a Scribe and a Pharisee. When we landed the Puritan exclaimed: "Thank God," and the little bluebird seemed surprised and pleased at the remark.

These brave little American girls! I think there's nothing in the world to equal them. I think they have Spanish *senoritas* and Italian *fanchullas* knocked into a cocked hat (and they wear cocked hats, too!). May God have mercy on anyone who ever harms them.

THE PURITAN.

## MEDICAL COSTS

ADDRESSING the Cincinnati Academy of Medicine some weeks ago, Dr. Morris Fishbein, editor of the *Journal of the American Medical Association*, discussed "the problem of adequate medical care for all the people of the nation." Dr. Fishbein agrees with the harassed laity that it is extremely important to find an answer to this problem. But there will be some dissent from Dr. Fishbein's conclusion that the answer can be given only by the medical profession.

When Dr. Fishbein decided that the whole case must be reserved to the profession, he may have been thinking of control by a board at Washington. If so, we agree with him, and add that allied boards in all the State capitals would only add to the confusion. State medicine, still less Federal medicine, does not commend itself to us. No doubt there is an objective distinction between a board and a bureaucracy, but in practice the two commonly merge, and then progress stops. Method becomes important, and the end sought, unimportant. We can think of nothing better calculated to destroy the ideals of the medical profession, and to hamper medicine as an art and as a science, than a co-ordinated group of Federal and State boards, charged with the duty of providing adequate medical care for all who need it. For there are politicians even among physicians, and these, rather than representative members of the profession, would control these boards.

Still, it seems to us that the profession cannot wholly exclude the laity from the discussion of this question. Theoretically, the doctor has healing in his wings, and the patient has, undoubtedly, misery in his body, and so two parties are in question. The physician merits his fee, and the honest patient wishes to pay him, but often the fee is beyond the patient's means, and the physician must remit it in whole or in part. The laity are apt to forget that the physician's investment in his professional training is very heavy, while the physician does not always remember that he is not entitled to recoup himself by taking all the patient's worldly possessions.

Voluntary health insurance, with provision for free medical service for those who cannot afford to pay the premiums, would seem to be the solution of a problem that has become exceedingly grave. In this insurance, provision should also be made for hospital care. Many of our hospitals are suffering from this economic depression even more severely than members of the profession. No hospital, worthy the name, is conducted for profit only, but without an adequate income, made up of fees from those able to pay, and of gifts and endowments, the hospital cannot continue its work. Let representative members of the laity, the physicians, and our hospitals, confer on this problem of medical care, but the technical details should be cared for by experts. As financiers, long experience justifies us in saying, physicians are as incapable as most of the clergy.

## EDITOR

### OUR DEAD

HALLOWED convention sets aside the month of November as a time of prayer and of sacrifice for the dead. To this pious custom the Church gives a seal of approval, as it were, by commemorating on the day after the Feast of All Saints, all the Faithful departed. Within recent years, the Vicar of Christ has added a new solemnity to this Commemoration by granting every priest permission to offer the Holy Sacrifice three times. Let us remember our dead, not with futile mourning, but by having the Holy Sacrifice offered for the repose of their souls, by prayer, alms-giving, and good deeds.

### "DEMOCRACY" AND I

SPAIN and the uprisings in that war-shattered country have furnished many American newspapers with an opportunity to air their views on what they term "democracy." Usually these opinions are based on the theory that since a majority can do no wrong, no Government which carries out the wish of the majority, can do wrong. But it was left for a correspondent whose communication is printed in the *New York Times* for October 18, to assert that the American form of government is based upon that absurd theory. "We in the United States, in common with other democracies," he writes, "hold that the will of the majority can at all times be legislated."

If this is what is meant by "democracy" in America, our political ancestors wasted much good time when they repaired to Philadelphia in 1787 to draw up a Constitution. For this document, the fundamental law of the land, is not only a grant of powers by the people to the Government. It is, even more emphatically, a restriction put upon the powers of the Government. Thomas Jefferson was not a member of the Convention, but the delegates labored in the spirit of his dictum that it was unsafe to trust to the good intentions of governors and rulers. They knew that liberty must be made secure by binding the Government with the chains of a Constitution.

The Fathers had experienced the tyranny of a rule beyond the sea which refused to recognize man's natural rights. They had no intention of subjecting those rights to the control



## THE ELECTIONS

FORTY years ago, the whole country was vocal with arguments over "Free Silver." Twenty years later, the question was our entrance into the World War. The registration of voters indicates that popular interest in the election next Tuesday is even more intense than in 1896 and in 1916. Interest in public affairs is a healthy sign, but, unfortunately, it seems to come to a point only every twenty years. Even more rarely does it make itself felt in municipal and State elections. We need able and upright officials at Washington, but we also need them at home. Apathy will never give them to us.

## AND HUMAN RIGHTS

of any Government, however popular or democratic. Tyranny is tyranny whether it is imposed by a King's agent, or by a representative of a majority of the people. Hence "the will of the majority can be legislated at all times," but not justly, and only by nullifying the Constitution. In that case, the very basis upon which the American Government rests is destroyed.

Governments are not formed for their own sakes, or for the profit even of a majority of the people, but for the welfare of all. Hence, as Jefferson wrote in the clause which he prepared for the Bill of Rights of the Constitution of Kentucky, "absolute and arbitrary power over the lives, liberty, and property of freemen exists nowhere in a republic, *not even in the largest majority.*" The Fathers did not envision a Government which was to be ruled by the wisdom of counting heads. Their idea of a democracy was a Government accepted by the people, but also forbidden by the fundamental law to trespass, even at the behest of the majority, upon the rights of the humblest individual. It is true that this fundamental law can be changed, or even abolished by a majority of the people. But if in its place they substitute a Government which allows a majority to outrage the rights of any individual, they have established not a democracy but a tyranny.

That, precisely, is what these alleged "democrats" sought to create in Spain. It is what we too shall see, if we allow the principle that man has rights which no majority may rightly destroy, to be set at naught.

## THE ATHEISTIC COLLEGE

OCCASIONALLY our non-Catholic brethren are shocked into a realization of the fact that our so-called "non-sectarian" colleges and universities are hotbeds of hostility to revealed religion. At the convention of the United Lutheran Church, held last week in Columbus, Dr. Gould Wickey, relying on reports from many tax-supported colleges, protested against attacks on religion by professors and administrators, on the ground that they are forbidden by the same clause of the State Constitution which outlaws the teaching of religion at the expense of the State in any public institution.

Dr. Wickey is technically correct, no doubt; but what of it? For many years, it has been held that while to teach in any public school that God exists is "sectarian," it is not sectarian to teach that He does not exist; and the millions of Americans who are not members of the Catholic Church have very quietly acquiesced. The custom has thus become ingrained in all tax-supported, and in most privately maintained, colleges and universities. Attacks upon religion are licit, and even necessary, to clear the youthful mind of superstition. But the pupil must be permitted to hear one side only. To oblige, or even to allow him to listen to any defense of religion, would unite Church and State, and the Republic would fall into ruins.

Practically speaking, the American people, to the extent that they are represented by our institutions of higher learning, have concluded that the only way of warding off an unhallowed union of Church with State, is to protect and encourage attacks upon religion and upon all that is implied by religion. The policy which now prevails can please no one but the atheist.

While we deeply regret that it is possible for Dr. Wickey to report the growth of anti-religious teachings in our colleges, we hope that the unhappy fact will help him and other non-Catholics to understand the reasonableness of the Catholic Church in education. Centuries ago, the Church heard this plea of "religious neutrality" and "non-sectarianism" in education, but never has it deceived her. To exclude God and His law, God and His authority over the affairs of man, from the training of the young, or to treat God and the Divine law as mere superstitions, is contrary, she holds, to fundamental principles in education.

If God exists—and, to state the minimum, there is good reason to believe that He does—and if He has given us a law, then the highest wisdom in life is to know all that we can know about Him and His law, so that we may give to God due reverence, and to His law complete obedience. To rule God out of the universe, or any part of it, or to treat Him as though He did not exist, is not only irreligious but unscientific. In point of fact, however, the school "neutral in religion" does not exist, and has never existed. In practice, as Pius XI writes in the *Encyclical on Education*, "it is bound to become irreligious."

Yet we Catholics who protest with all our souls

against this public iniquity, are bound, as are all other citizens, to pay our share to support institutions that are irreligious. Catholics, as a minority, are helpless, for our protests go unheard. But surely there must be Protestants who believe in God, and who strive to obey His law, strong enough in numbers and in influence to bring this shocking injustice to an end. If they can do nothing more, they can, at least, free our public institutions from professors who abuse their position to root out all religion from the hearts of their students.

But the injustice done to Catholics is not confined to the injustice of compelling them to subsidize atheism in our tax-supported colleges. We must also support elementary and secondary schools which in conscience we cannot use, and thus, in spite of constitutional guarantees, are penalized because of our religion. As the *Catholic Telegraph* recently observed: "In no country in the world does a Catholic majority compel a non-Catholic minority to pay taxes for the support of Catholic schools, and then throw on them the burden of building and keeping up their own schools." That injustice is reserved to the United States.

We demand nothing but justice, nothing but the enforcement of a constitutional guarantee, when we demand that this shocking inequality be abolished. When will all who still cling to faith in God and in His Christ join with us, regardless of their religious affiliations, to destroy these public propagators of atheism?

## CRIME THAT IS SAFE

PERHAPS Mr. George Schattle, of the Cincinnati police, wished to make the flesh of his auditors creep when he addressed a fraternal organization on the pleasant subject of murder in the United States. "Murder," he advised the brethren, "is the easiest crime in the United States to get away with." Every year we have about 13,000 cases, involving the arrest of about 9,000 murderers. Of these only ninety are sentenced to death.

Assuming these figures as substantially accurate, it is perfectly clear that those amiable persons who continually beset legislatures to demand the abolition of the death penalty, are asking the impossible. Even a legislature cannot destroy what does not exist. Mr. Schattle is authority for the statement that in about seven out of every ten cases of murder, the grand jury returns no indictment, and often not even a report. The case remains on the records, and the police are obliged to content themselves with hoping that at some future time they may be able to present evidence that is more convincing.

It must not be thought, however, that the blame for this scandalous disregard for the sanctity of human life rests entirely upon our grand juries. When the police are negligent in gathering evidence, or criminal in suppressing it, justice is frustrated at the outset of the penal process. At other times, the culprit is the careless, incompetent, or dishonorable public prosecutor, or a magistrate of the same character, before whom the first hearings

are had. The process is long, and somewhat complicated, and criminals and shyster lawyers know all the meshes through which they can escape.

Many years ago Chief Justice Taft spoke of the administration of the criminal law in this country as a national scandal. Conditions have improved somewhat in the last twenty years, but the prevalence of crime proves that they are still intolerable.

## GOING HOME

THIRTEEN hundred and twenty-six years ago, Pope St. Boniface IV dedicated the Pantheon at Rome to Our Blessed Lady and all holy martyrs. At the beginning of the fifth century the Feast of All Holy Martyrs was celebrated at Rome, but shortly after the dedication of the Pantheon, it appears to have been changed to commemorate all the Saints of God. By the end of the seventh century, the Feast had spread throughout Europe, and so tomorrow Catholics everywhere will take part in one of the oldest commemorations of the Saints.

The number of these blessed ones is known to God alone. But the Lesson, read at the Mass of the day, taken from the seventh chapter of the Apocalypse, shows that St. John saw them as "a great multitude which no man could number, of all nations and tribes and peoples and tongues." In our darker moments, we are wont to look upon these days as extremely evil, and certainly they seem to be marked by a conspiracy against Almighty God. Still, we have only to look at our churches, our schools, and our many religious institutes, to feel convinced that if there are many sinners today, there are also many saints. Indeed, among that great multitude now before God's throne, it is highly probable that there are some, perhaps many, whom we have known, men and women who in the midst of many difficulties loyally followed Christ.

For every true Catholic there is a world of consolation in the Gospel, taken from the fifth chapter of St. Matthew, which the Church reads tomorrow. To whom is the Kingdom of Heaven promised? Our Lord answers: for the poor in spirit, for the meek, and for those who mourn; for them that hunger and thirst after justice, for the merciful, and for the clean of heart; for the peace-makers, and for those that suffer persecution for justice sake. In many parts of the world, and even in our own country, Catholics are obliged to make many sacrifices, and in the days that are to come, these may be heavier. But "blessed are ye," Our Lord assures us, "when they shall revile you and persecute you, and speak all that is evil against you, untruly, for my sake: be glad and rejoice for your reward is very great in Heaven."

Were Heaven to be won by our own efforts, we might well despair, for the way is long and dark, and enemies lie in wait for us. But we do not walk alone on this journey to Heaven, our home. The Saints who have preceded us make intercession for us, Mary our Mother awaits us, and at our side, as we turn our faces to the celestial city, is the Saint of Saints, Jesus, our Brother and our Redeemer.



# CHRONICLE

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**ROOSEVELT ITINERARY.** In Detroit, 100,000 persons greeted the President in Cadillac Square. He pictured conditions prior to 1932, told how he had faced the crisis, and recited the benefits since accruing through relief and restoration of purchasing power. He declared that he refused to accept the conclusion that depressions are inevitable in modern life; it was the duty of the Government, he believed, to prevent major catastrophes. He urged manufacturers to do more than ever to plan an increase in the yearly earnings of the workers. In Cleveland and Cincinnati, addressing overflow audiences, he stressed the rise in employment, increase of sales, the betterment in living conditions during his administration. His solution of the problem of the depression came from his determination "to tackle the problems of those who are at the bottom of the economic pyramid, to increase earnings and income, and through them the purchasing power of everybody." The Ohio addresses ended his 5,000 mile tour in ten days through twelve States, during which he made more than sixty speeches and talks. After a series of visits to cities in upper New York, he made a bid for New England support by addresses at Worcester and Boston. In the former city he devoted his attention to taxation and established the principle: "Taxes shall be levied according to ability to pay." He claimed reductions in indirect taxation from fifty-eight to thirty-eight cents on the dollar. Furthermore, he pointed out his plan of decreasing taxes on wage-earners and small corporations and of increasing taxes on the wealthy. In Boston, he recapitulated his efforts in the fight against monopolies and showed the prosperous effects of the reciprocal trade agreements that would reopen foreign markets.

**LANDON AND THE WEST.** En route to California, Governor Landon delivered an attack on the Roosevelt policy of regimentation at Danville, Illinois. The legislation based on "the doctrine of regimented business, industry and agriculture," he stated, have kept "20,000,000 on the relief rolls and 11,000,000 in the mire of unemployment. This, I remind you, is in the face of the squandering of many millions of our money." At Albuquerque, New Mexico, he promised action on "reciprocal treaty negotiations" which would reopen foreign trade channels for the farmer and the industrialist. At Los Angeles, California, he gave as his text the serious issue of "the abuse of the power of government and its threat to our liberty and our independence." He recalled the ideas which were basic to the Constitution and charged that the tactics employed by the Democratic Administration were alien to these. He cited the abuses of regimentation practised during the past three years, and the abuse of spending public

funds. He declared that "the present administration has spent \$25,000,000,000. Of this enormous sum, billions have been spent by the Chief Executive, practically at his own discretion." He went on to consider the abuse of taxing power, declaring that this power was wielded not so much to raise revenue as to force "the non-conformer into line, to threaten him with destructive and punitive taxation."

**MADRID THREATENED.** Consternation reigned in the capital of Spain as the Nationalist armies from all sides pressed closer to the city. President Manuel Azaña with the "Rebels" almost within gun range of Madrid suddenly left for Catalonia, accompanied by José Giral, Mariano Ruiz Funes, and Manuel Irujo of the Ministry. Government press releases announced that the object of the President's visit to Barcelona was "to fortify the morale of the Iberian people and instil greater courage to continue the Civil War." Unofficial reports asserted that Azaña was negotiating to transfer the Government to the Catalan capital in the event of the fall of Madrid and had actually established offices there. Señora Azaña left the country incognito for Paris via the air route. Suggestions of capitulation on the part of Ministers of the Government were met with stern rebuke from Premier Francisco Largo Caballero. Madrid newspapers proclaimed that the city had arrived at the crucial moment of the war and demanded to know whether all measures had been adopted for an adequate defense. Blame for failure of the Government armies on the various fronts was attributed to lack of coordination between the military and political leaders of the United Front party. Meanwhile General Franco began a pincer movement which had as its immediate objective the capture of El Escorial. Troops from the Southwest and the North moved simultaneously in an endeavor to cut off its Madrid communications and thus surround this town famous as the Royal burying ground. On the extreme right flank he moved his artillery up the left bank of the Tagus across from Castillejos and bombarded the Madrid-Valencia railroad, the last rail connection with the outside.

**SOVIET AGITATION.** Soviet chagrin over the victorious march of the Spanish Insurgents toward Madrid was manifested in a shower of threats to withdraw from the international non-intervention agreement and openly come to the rescue of the hard-pressed Spanish Reds. At the Moscow Foreign Office it was asserted that even if Madrid fell Russia would not recognize Franco's Government. Pressure from Britain, France and Czechoslovakia later

forced Russia to tone down her threatening attitude in the Spanish situation. Agitation for greater shipments of munitions to the Spanish Reds ceased. The press soft-pedaled talks of intervention.

**FRANCE AND FACTORIES.** Factories manufacturing airplanes and accessories under Government contract will be nationalized, the Air Ministry announced. Approximately ten firms will, under the present program, pass from private control into the hands of the Government. The proprietors will be compensated; the Government will take over two-thirds of the capital stock. Worker's representatives will sit on the administrative boards. In the face of a rumored threat that the Radical Socialist party might abandon the Popular Front coalition and destroy his government, Premier Leon Blum played upon their fears of a new election. France requested the Belgian Government to clarify her new neutrality policy and its effect on her position in international affairs.

**BELGIAN POLICY.** Belgian representatives in Paris and London, and Foreign Minister Spaak in conversation with the French Ambassador to Brussels, gave assurance, it was reported, that the new policy of neutrality does not contemplate any rupture of Belgian diplomatic obligations, but rather a policy Belgium will adopt in future negotiations. King Leopold's declaration of Belgium's neutrality met with nothing but approval throughout Belgium. Fear that the Franco-Russian treaty might draw her into a war fought for the benefit of the Soviets was said to be the main factor underlying the Belgian determination to terminate her military accords.

**BRITAIN TO BUY PLANES IN THIS COUNTRY.** After much reluctance and many misgivings, the British Air Ministry decided to enlist the resources of the American aircraft industry in an effort to give England 1,500 more first-line planes with full war reserves before 1939. Orders for twin-engined and single-engined bombers are expected to go to the Martin and Curtis Companies, with severe penalties imposed in case the planes are not delivered on time. Lack of skilled labor and failure to scrap old-fashionery machinery in time, are believed to be the chief reasons why Britain has been driven to buy planes here, although in the technical science of airplane construction some of her engineers rank with the best in the world.

**IRELAND IN REPARATION.** Acts of reparation for the sacrilegious outrages in Spain have been ordered by the Bishops in most Irish dioceses. In many places public processions of the Blessed Sacrament have been made on Sundays and public exposition is made from after the last Sunday Mass until evening. The public meetings of protest against the Spanish Red excesses have continued

and days are set aside by the Hierarchy for collections to aid the persecuted Spanish Catholics.

**CIANO IN BERLIN.** Count Galeazzo Ciano, Italian Foreign Minister and son-in-law of Premier Mussolini was tendered a royal reception upon his arrival in Berlin for a three-day visit. Close political and economic cooperation between Italy and Germany were hoped for from the conversations between Count Ciano and German officials. In the presence of Count Ciano, Baldur von Schirach, Reich Youth leader, announced a plan for the exchange of Youth Leaders between the two nations. Chancellor Hitler appointed Colonel General Hermann Goering commissar with dictatorial powers for the execution of the four-year economic plan. Dr. Schacht, Economics Minister, will be subordinated to Goering, it was said. Nazi police raided the home of Archbishop Vassalla-Torregrossa, former Papal Nuncio to Bavaria, searching for evidence against Catholic Youth organizations. The Nazi efforts to wrest Catholic youth from the influence of the Church continued. Public libraries in Germany were no longer allowed to subscribe to Catholic publications. Catholic papers were compelled to print attacks on the Catholic Hierarchy, for its support of the parochial school system. Later reports envisaged an Italo-German agreement covering the Locarno pact, an anti-Communist campaign, the Danubian situation, the League of Nations.

**JAPAN AND CHINA.** The week just passed pointed to a strengthening of China's stand and a toning down of Japan's. One significant mark of the latter was a delay in the reorganization of the Tokyo Government demanded by military and naval leaders. This in turn meant that Premier Koki Hirota, who is known to be a moderate in dealing with China, would continue in power for the present. At the Hangchow conference under the leadership of Chiang Kai-shek the Chinese leaders united in a policy of resisting Japan's demands regarding the Northern provinces. Nanking seems determined to refuse any concessions toward creating an autonomous five-province buffer zone in North China. Tokyo officials barred the landing of Dr. J. S. Kennard, American Baptist missionary at Yokohama on October 15, accusing him of Communist affiliations.

**VATICAN CITY.** Reports indicated the formation by the Congregation for Extraordinary Ecclesiastical Affairs of a world-wide organization, including both Catholics and Protestants, to stop the spread of Communism. The organization, according to the reports, will be an extension of the *Pro Deo* committees now existing in several European countries. Archbishop Celsus Costantini, secretary of the Congregation for the Propagation of the Faith announced there were 100,000 Catholic missionary priests, brothers and sisters scattered throughout the world. "Never during all the centuries have there been as many missionaries as today," he said.



# CORRESPONDENCE

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## ANGEL VOICES

EDITOR: May I avail of a corner in your most useful paper to call attention to what may best be termed "the profanity of church music." The decadent state into which the traditional beauty of church music has fallen in Catholic spheres throughout the entire United States is such as to compel sighs.

The success of the Church as a whole in our country depends entirely on the capable administration of every individual parish. The spiritual and temporal welfare of the congregation depends on the successful cooperation between the pastor and the parishioners. It is said that one out of every six persons can sing, perhaps only modestly, but enough. In this case a parish of 3,000 people has 500 singers. How many of these feel it a duty to train their voices and give their services to their parish church if called upon? Should singers be hired or invited from distant parishes? Or from Protestant sects?

After visiting France, England, and Ireland one realizes that there is little or no intelligent cooperation in our American parishes to produce what the saintly Pius X termed "a beginning here below what we hope to continue with the angels and saints in heaven." Gregorian chant is also for the Americans.

Let us open heaven, not with "organ bombardments," but with the joyous swelling of human voices. Let the people mingle their prayers and their songs with those of the Ministers at the altar, so that the outraged Lord of today may turn an eye of mercy on our distracted church.

New York City.

C. DE N.

## PRIEST, SECOND

EDITOR: On October 19, the New York *World-Telegram* announced that a Franciscan priest and a Basque, Fr. Luis Sarasola, had arrived in this country "to win the moral support of the American people for the legal government of Spain by explaining the truth about the rebellion." Father Sarasola is reputed to have denied "that the majority of Spanish Catholics were supporting the rebels." He added: "precisely because of their deep religious feelings they are with the government."

Since Father Sarasola is himself a Basque and poses as the spokesman of the Catholic Basques, it might be well to confront him with the authority of his own Basque Bishops. As far as Catholics are concerned the voice of a Bishop carries with it the weight of an official statement. Father Sarasola is welcome to his opinions but these remain his own private, not official, judgment in the matter.

On August 6, 1936, the Right Rev. Múgica, Bishop of Vitoria and the Right Rev. Olachea y Loiza, Bishop of Pamplona, wrote a joint pastoral letter of which the following are the more important passages:

We Bishops of your own territory, the Basque Provinces and Navarre, sons of this very country which you call your own, born of your race and of your blood and nurtured on your traditions and on your history . . . invested with the sacred dignity of our office and in the categorical form of a command . . . we tell you that it is not licit to cooperate with the enemies of Christianity. It is not licit in any way or under any pretext whatever and less still in the middle of a cruel war, to divide the Catholic forces before the common enemy. What we call illicit becomes a positive monstrosity when the common enemy is that barbarous monster which is called Marxism and Communism. . . . After the Sovereign Pontiff in recent documents has condemned Communism and warns all nations, even the non-Catholic ones, against this danger and points it out as the born enemy of civilization, to stretch out one's hand to Communism in the very middle of the fray, and that in Spain and in this most Christian territory of the Basque Provinces and Navarre, such a behavior is an aberration of such magnitude that it can only be conceived in the minds of men whose eyes are closed to the truth. . . .

Catholics, then, will know where to stand. I may add that Mr. Marcelino Domingo with whom Father Sarasola is traveling, is a Socialist and well known in Spain as a bitter anti-clerical and religion baiter. The company which Father Sarasola is keeping makes the impartiality of his cause extremely suspicious.

New York City.

JAIME CASTIELLO, S.J.

## OHIO HARVESTERS

EDITOR: During August I was up the River (Yangtze) and visited all the large cities and missions on the route. At Wuchang, where American Franciscans from Cincinnati, Ohio, are in charge, I saw an unbelievable development of mission work. Their printing establishment is one of the best in China and under the direction of an able young man, Father Mindorff. He is publishing a Chinese weekly, *The China Light*, that is well received by pagans and educators. If you can get him a subscription to AMERICA, it would be an immense help to him in gathering news items that should prove of great interest to all the Catholics in China whom his paper reaches.

I paid a visit, too, to the Notre Dame of Wuchang; the Sisters are also from Cincinnati. It does one good to see the work our Americans are doing for the cause of Christ and souls in the interior of China.

Shanghai, China.

PIUS L. MOORE, S.J.

# LITERATURE AND ARTS

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## CRITICS, COMMUNISTS AND GERARD MANLEY HOPKINS

ALFRED BARRETT, S.J.

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THERE is a feeling in certain quarters that only religious, political and economic factors need be emphasized in the struggle against Communism, that poetry, for instance, is not important. The termite tactics of the United Front have, it is true, been suspected in the appointment of Mrs. Hallie Flanagan as head of the Federal Theatre Project. But few Catholics seem to realize how many of those who set the pace of poetry today, both versifiers and critics, are exponents of the Leftist cause. In England there is that trio of Marxian idealists, Auden, Spender and Day Lewis; in America, among others, are Paul Engle, Horace Gregory, Kenneth Fearing, Muriel Rukeyser, whom William Rose Benét has called "our most promising woman poet," and, practically, now Archibald MacLeish.

Poetry is important to Communism for the quite obvious reason that every cause must have its singer and the United Front includes every front, even the cultural. It is so important that the Communists have claimed as their own a Jesuit poet, Father Gerard Manley Hopkins! Why do they want Hopkins? Because he is the most significant poetic influence of the age and, in the words of the *London Times*, one whose "daring form and glorious thought" have won him a place among the major English poets.

Not to bog down in quotation, here are but three of many appraisals by leading critics, largely non-Catholic. Herbert Read: "When the history of the last decade of English poetry comes to be written by a dispassionate critic, no influence will rank in importance with that of Gerard Manley Hopkins." F. R. Leavis: "He was one of the most remarkable technical innovators who ever wrote, and he was a major poet. He is likely to prove for our time and the future the only influential poet of the Victorian age, and he seems to me the greatest." Page Tennyson, Browning and Francis Thompson! Charles Williams: "Poets will return to him as a source not a channel of poetry."

C. Day Lewis, in his essay *Revolution in Writing*, says that the tradition of poetry for the last hundred years has been developed by a dominating class, the bourgeois. "In contrast with this, the

work of a revolutionary writer backed by a thoroughly assimilated dialectical materialism is bound to be impressive." A poem, he continues, may have been written by a reactionary bourgeois and yet be a very good poem and of value to the revolutionary. "*The Waste Land* is such a one." So T. S. Eliot, since his *volte face* in religion and politics, is a bourgeois poet, and yet of value to the revolutionary. And since Eliot stems back to Hopkins, and through him to John Donne and the seventeenth century metaphysical poets, Hopkins is another. Indeed Day Lewis, Spender—who expresses cognate ideas in his book *The Destructive Element*—and other Marxians profess to see in Hopkins not only the pioneer *revolté* of fifty years ago against traditional verse forms, but find in such poems as *Tom's Garland*, with its "manwolf of the unemployed . . . whose packs infest the age," a thought content marking Hopkins as one of the first rebels against the bourgeois tradition.

Not only that, they crow, but Hopkins has avowed himself a Communist. Thus Babette Deutsch, reviewing his letters for the *New York Herald-Tribune*, concludes that "his greatness lies in his having companioned a strong Communist bias with an acute appreciation of the value of individuality, all things (and all persons) 'counter, original, spare, strange'." She has apparently not noted the contradiction such an estimate involves, for insistence on individual rights is incompatible with a thoroughgoing dialectical materialism. It does not matter to Miss Deutsch that the sonnet in which Hopkins laments the crushing of the human spirit by industrial exploitation ends with the thought that

. . . the Holy Ghost over the bent

World broods with warm breast and with ah! bright wings.

Miss Deutsch, disregarding the wider implications afforded by the two handsomely gotten out volumes of correspondence, is intrigued by one "sensational" passage in a letter to Robert Bridges. "I must tell you," Hopkins wrote, "I am always thinking of the future. . . . Horrible to say, I am in a manner a Communist. Their ideal, *bating some*



things, is nobler than that professed by any secular statesman I know of. Besides it is just. *I do not mean that the means of getting to it are.* But it is a dreadful thing for the greatest and most necessary part of a very rich nation to live a hard life without dignity, knowledge, comforts, delight, or hopes in the midst of plenty—which plenty they make." The italics are mine and the reservations are important as showing that Hopkins only had the same kind of Christian social awareness which Dr. Blanche Mary Kelly ascribes to the earlier poet Langland in her new book *The Well of English*.

It is remarkable how truly Hopkins was a "seer," a prophet of things to come. In *The Wreck of the Deutschland* he anticipated the present emphasis on the Kingship of Christ, and in *The Blessed Virgin Compared to the Air We Breathe*, the devotion to Mary, Mediatrix of All Graces. Written about 1871, this letter is a social manifesto twenty years in advance of *Rerum Novarum*, and its phraseology is almost Coughlinesque. Hopkins put the matter beyond dispute in a subsequent letter to the shocked Bridges: "I have little reason to be red; it was the red Commune which murdered five of our fathers lately. So far as I know I said nothing that might not fairly be said."

Communists united with Jesuit and independent critics in tendering homage to Hopkins in the April, 1935, issue of *New Verse* devoted to that purpose. A great deal of nonsense has been written about Hopkins' sensual asceticism, Bacchantic psychology and the "Scotistic influences" which taught him to "walk companioned by a single hound: the identity of his own soul." Some of the *New Verse* articles are equally misleading. There are suggestive notes on the sexual and sadistic elements in his imagery, images which "make their appeal straight to the salivary glands." But it remained for the provocative critic of the *Colosseum*, G. M. Turnell, to make his review of the *New Verse* articles the occasion for an attack on the forces which molded Hopkins the Jesuit, and "crippled" Hopkins the poet—the *Spiritual Exercises* of St. Ignatius. Mr. Turnell's strictures echo the criticisms of "introspective" Jesuit spirituality by the late Abbé Bremond; they have been sufficiently answered by Father Keating in the *Month*. In this connection the opinion of another Abbé—Ernest Dimnet—is interesting. Having read the letters, including the "morbid" ones, he concludes: "Inwardly the man was happy and knew he was happy because of his vows."

Because Hopkins called himself "Time's eunuch," because he endured real sufferings from nerves and temperament and health—as who does not?—, because the close pressure of study and work left time for hardly any extended creative activity, is no reason to ignore the manifest testimony of his letters that: "I have never wavered in my vocation, but I have not lived up to it." As W. H. Shewring puts it, writing in *Blackfriars* for April, 1935: "Certain admirers of Hopkins have improvised theories of his spiritual life in complete ignorance of his spiritual ancestry; we can do nothing for them until they consult the evidence." There is too much of the *Ut quid perditio haec?* attitude in Hopkins

criticism. Hopkins was a priest first and a poet afterwards: what critic can prove that he would have been a greater poet had he not been a priest?

His achievement is surely great enough; a fair analysis of his letters will show that the man was greater than his achievement. His *Gethsemane* sonnets reveal the "dark night of the soul" of mystical theology and are no evidence of "bleak asceticism," much less a warrant for classing him with neurotics like Proust, Joyce and D. H. Lawrence. Even E. E. Phare, whose critical study published by Cambridge is required reading, misses this one point. As in his poetry, so in his life he "fled with a fling of the heart to the heart of the Host," and, far from being crippled, reaped thereby an artistic advantage. For, as has been well observed by Egerton Clarke, "the language of 'The Windhover,' simultaneously disciplined and wildly free, has been molded in the gymnasium, both spiritual and physical, of the Society of Jesus." Cardinal Newman urged Hopkins to choose the Society, and, concludes Mr. Clarke, Newman was right, since "it is evident that the Jesuit rule and—as he himself would have termed it—the 'instress' of the Ignatian Exercises were precisely the stimulants which his particular turn of genius required."

The latest effort to tear Hopkins' poetry from the context of his life is an article by John Gould Fletcher in the *American Review* for January, 1936. Enough has perhaps been said to discount judgments such as these: "The choice of the Jesuits . . . was made at the cost of a severe and heavy sacrifice: the sacrifice of his own poetic talent. . . . To an artist of Hopkins' sort, dogmatic orthodoxy, though it may be of assistance in first orientating and disciplining the mind, always ends by finally destroying it. Art, and perhaps more particularly poetry, is a heresy which ends in being more valuable to man than any orthodoxy whatsoever. . . . He might, if recalled from the dead, frankly prefer those poets of the present day who have rejected his Catholicism but borrowed turns of phrase and sound out of his rich repertory to illuminate their own conception of a lyrical Communism." Might he, Mr. Fletcher? How do you know? Surely not from his letters!

We can, nonetheless, be grateful to Mr. Fletcher for putting on record a singular tribute to the power of lines like the following:

I admire thee, master of the tides,  
Of the Yore-flood, of the year's fall;  
The recurb and the recovery of the gulf's sides,  
The girth of it and the wharf of it and the wall;  
Stanching, quenching ocean of a motionable mind;  
Ground of being, and granite of it: past all  
Grasp God, throned behind  
Death with a sovereignty that heeds but hides,  
bodes but abides. . . .

"The tremendous weight and gravity of these syllables," he says, "like a great heart beating under tremendous pressure, and still struggling forward and onward, is something that Shelley and Swinburne were but the pale echo of, and that even Milton himself never surpassed."

With such awareness abroad of Hopkins' greatness on the part of Protestant, pagan and Communist, Catholic poetry can ill afford to neglect him.

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## NORTHERN FARMER AT TWO PIANOS

And now the whole creation moves,  
with ticket-stub and deepening hush,  
along the broadloom dark and lush  
and eddies through concentric grooves

and settles, like the hunter spent,  
into pneumatic ecstasy,  
straining from its periphery  
to that far-off divine event,

where, limned gigantic on the wall,  
an eyelid browses, moist and shy  
—at length another browsing eye  
looks into it. And that is all. . . .

Then dancers, with staccato feet  
pink-slipped in the gulf of space,  
hint at the genius of the race  
despite the times, despite the heat. . . .

Nor can we doubt that somehow good  
must be this man in tenor pain,  
who twice dies on a western plain  
and desolates the multitude. . . .

Lo! Rimsky Korsakoff, in gyves,  
comes upward with the rising pit  
and sixty masters render it,  
the moan of immemorial hives,

while Bumble Bees in yellow tights  
zoom through the vast empyrean  
—the dancers and the dying man  
intrude, combine and shake the heights.

Now blaze the Tyrian rheostats  
over the quaking cosmic whole.  
The echoes crash from soul to soul  
and hands reach under seats for hats

and cheered that, somehow, good impends  
and trusting to the larger hope,  
the tide rolls up the streetward slope  
tumbling a crest of ticket-ends.

J. H. McCABE

## GIRL IN LIGHT AND SHADOW

There where you are, against the mauve portiere—  
No, do not move—a poem is there, too.  
Be patient till I see the symbols clear.  
Words are not quickly caught that utter you.

*A star. The loveliest star—how does it say?—  
Cool on the purple silk of early night.*  
No. Wait. Blue line that metaphor-cliché.  
Be patient till I see the words more right.

There where you are against the mauve portiere:  
*The first white candle lit at early Mass,  
The first white candle lit—be patient, dear—  
Against God's robe on the dim colored glass.*

LEGARDE S. DOUGHTY

## "WELL," SAID SAINT PETER

"Well," said Saint Peter, "We are very glad to see you,  
Mrs. DeLancey, chairlady of the Women's Christian T. U.,  
V. P. of the Bronxville Matrons' Browning Society,  
Secretary-general of the League for Filial Piety,  
Also past grand mistress of the Twicklethorpe League,  
And recorder of the Committee on Communist Intrigue  
And we would be much amiss if we did not mention  
That you're the sole trustee of the Orphaned Poets' Pen-  
sion;

But, Madame President, V. P., Sec. and Rec., it's em-  
barrassing to state

Your membership's been cancelled under rule one hun-  
dred and twenty-eight.

FRANCIS X. CONNOLLY

## COCKTAIL

At midnight, in among his flocks  
Of bottled big and little cocks,  
Malfatti stands behind the bar,  
His arms a fold, his eyes a star  
That shines on all that he has done  
With liquid bantams, one by one.

From sly experience of years  
Malfatti knows his chancicleers  
Become like those who take them in  
And are not what they might have been;  
For all may laugh and all may play,  
But only the innocent are gay.

And even then they change again  
To birds of bliss or birds of pain:  
Ah, well the old Malfatti knows  
That scarlet roosters turn to crows,—  
But the white cocks with the white tails  
Tomorrow will be nightingales.

KEVIN DELANEY

## CHANSON ASCETIQUE

Blessed be pain  
Coiled in my heart,  
Sealed in my brain.  
Blessed be pain.

Blessed be grief,  
Bud of its flower,  
Fruit of its leaf.  
Blessed be grief.

Blessed be thirst,  
Hunger its twin;  
Too much is cursed.  
Blessed be thirst.

Blessed these four,  
By them I lived  
Asking no more.  
Blessed these four.

DORALYN OGLE



# BOOKS

## CATHAY OF THE WEST

SAN FRANCISCO'S CHINATOWN. By Charles Caldwell Dobie. D. Appleton-Century Co. \$5

GONE is the quaintness and vanished the oriental color from Chinatown in San Francisco, and though the buildings have "an outward appearance of the Orient," yet "one suspects an emptiness under the shell." And so Charles Caldwell Dobie has set to work to give us a picture of the Chinatown he knew and loved before the earthquake and fire of 1906. It is a history, too, of the coming of "John Chinaman" to the Pacific Coast, but unlike histories it is written in the style of a pageant and portrays the art of the writer to paint with words. And here in passing mention should be made of the excellent sketches by E. H. Suydam, that so aptly illustrate and complement the text.

Distinctive among the haunts of the Chinaman in the various cities of the United States where he resides, is San Francisco's Chinatown. It has always been one of the city's show-places. And so the title chosen by the author is most appropriate. From the early 50's San Francisco was the first port-of-call from the Orient, where the lure of gold beckoned like Mecca to the young boy as he toiled and dreamed on the shores of far off Canton. And they came in thousands to California, until the exclusion act terminated the migration. They brought with them the color and flavor of their own Orient and built a new Cathay in the West.

The brilliancy as well as the personality of the writer appears through the attractive pages, and the fascinating anecdotes that abound throughout, betray his familiarity with the scenes he describes. He makes live again the old reliable house servant, the long forgotten vegetable man with his great reed baskets slung from a pole across his shoulders, the colorful processions and festivals that were the delight of San Francisco, the "chair-fix-'em" man who carried off your broken chair on the end of his pole, the old familiar laundryman. True it is a story, but it is also a pageant that Mr. Dobie gives us, a fit complement and sequel to his earlier book *San Francisco: A Pageant*.

Interesting and fanatical, if true, is the author's claim that the Irish race was the Chinaman's sole competitor in the field of labor in the mines and on the railroad.

ALBERT WHELAN

## FOUR POLITICAL PHILOSOPHIES

PRINCIPLES OF LAW AND GOVERNMENT. By John P. Noonan, S.J. Mentzer, Bush and Co.

THESE notes, the author tells us in his preface, are a compilation of the principles of law and government as found in the writings of four men in particular: Aristotle, Suarez, Burke and Hamilton. In the first part of the book are established the existence and properties of the Natural Law and Human Positive Law. The second, and by far the larger, section deals with the political philosophy of Edmund Burke—a philosophy of government "not different in one important point from the teaching of Aristotle and Aquinas, of Suarez and Bellarmine," and which has the added advantage of having been actually "lived." It is refreshing, and gratifying too, to find Burke mentioned in such illustrious company. As the champion of a theory of the State which

is "the golden mean between radical democracy and radical autocracy" he is deserving of much greater attention in political discussion than he has received heretofore.

The author lays special stress on Burke's conception of the State as an organic unity, the nature and properties of which are determined by the Natural Law. It cannot endure unless its subjects possess those strong religious convictions which alone sustain due reverence for authority. The organic nature of the State excludes abrupt radical change and calls for the rule of a "natural aristocracy." The author supports this view with abundant quotations from Burke and with a few very telling excerpts from the *Politics* of Aristotle and Dr. Alexis Carrel's *Man the Unknown*.

Not a lengthy book, it can do little more than present brief explanations and proofs of the ultimate principles of jurisprudence and politics. But in doing this much, it performs a great and needed service. J. J. MEANY

## AMERICA DEALS WITH THE NATIONS

A DIPLOMATIC HISTORY OF THE UNITED STATES. By Samuel Flagg Bemis. Henry Holt and Company. \$5

ANY diplomatic history of the United States is most timely. And it is fortunate that the need should have been supplied by Dr. Bemis whose researches and writings in this field qualify him to speak with authority. Moreover, in preparing this volume he has had the cooperation of some forty scholars whose assistance he acknowledges. In nearly 900 pages Dr. Bemis traces our record in the field of diplomacy from the days when America was the stakes of European diplomacy down to the current year. He divides his book into three parts of unequal length: foundation, expansion, the twentieth century, with emphasis on the last division. Here are chapters on *The Open Door*, *Panama Policy*, *Mexico*, *World War and Peace*, *Oriental Immigration*, *Naval Treaties*, *Europe*, *Pan-America* and *Canada*, *The Far East*.

Realism characterizes the approach to the subject, as witness the assertion that "except for loss of a needed ally no state has ever been known to grieve at the political breakup of another." The author upholds the conventional view in regard to the motivation of the French Alliance during the War for Independence; his estimate of Vergennes is correct; he vindicates the conduct of our peace commissioners in 1783, asserting that "they achieved for their country the greatest triumph in the history of American diplomacy."

The concluding chapter is remarkable for its factual content and summary. Here are listed the essentials of American foreign policy, defined and achieved in the eighteenth and nineteenth centuries. They are independence, territorial integrity, expansion westward across the continent, freedom of the seas, the Monroe Doctrine, commercial reciprocity, the breakdown of the commercial monopolies of European colonies in the New World, unlimited occidental immigration, voluntary arbitration. Up to 1898 only a few minor errors are to be found in our record; but after 1898 great mistakes were made because we forgot that the proper place for the United States is in the New World. Obsessed with the fatuous idea of taking our place in the world we subscribed to the open-door doctrine which helped England more than America; and we sponsored the Peace of Portsmouth, incurring thereby the ill-will of Japan. Similarly the Knox neutralization policy in Manchuria

was a "lamentable error," and the policy of protecting the territorial and administrative integrity of the Chinese Empire was a "portean error."

But Dr. Bemis is hopeful of the future. Evidence of change of policy he finds in the fact that since the war and the rejection of the League of Nations we have re-oriented our foreign policy and set to work at the task of liquidating imperialism, and restoring the Monroe Doctrine to its pristine character. Furthermore we have adopted a policy of peace, even at the expense of abandoning the traditional insistence on freedom of the seas; we have vigorously maintained a neo-neutrality in disputes not involving our interests, and we have come to realize "the hopelessness of being at the same time a creditor nation and a high protectionist nation." In conclusion, he advances the thesis that the interests of the United States today rest on a continental policy, a policy instinctive with the Fathers.

The *Diplomatic History of the United States* is a worth-while book, helpful, authoritative, comprehensive in treatment. One may dissent from views expressed, and one may think it would have been better had the author been less eager to present and defend his own opinions; but one cannot fail to be enlightened by its perusal.

CHARLES H. METZGER

## FICTION IN JOURNALISM

A PRAYER FOR MY SON. By Hugh Walpole. Doubleday, Doran. \$2.50

THIS Walpole perennial will, I fear, be distinctly disappointing to the many thousand readers of the Herries chronicles, the more recent *Captain Nicholas* and *The Inquisitor*, despite the fact that *A Prayer for My Son* is technically admirable. From the opening lines: "This moment of anticipation was the worst of her life—never before had she felt so utterly alone," to the cinematic conclusion the novel moves swiftly and brilliantly. Its economy, its excellent timing, the lucidity of its flashbacks, and the deftness of its situations reveal a skill possessed by few novelists writing in English today.

Why then is Walpole disappointing? Because he has attempted to write a psychological melodrama which is as shallow as a diagnosis of Mussolini by a conceited book reviewer who has read Freud and hopes to be a commissar come the revolution. The bald outline of the story suggests the unreality of the theme. Rose Clennell, young, beautiful, unmarried, visits her illegitimate son at his grandfather's home, Scarfe Hall, near Keswick in Cumberlandshire. Upon the death of her lover, Humphrey Fawcus, she had forfeited her rights to the child to old Colonel Fawcus and turned to a career as clerk in a League of Nations bureau in Geneva. When she met her boy again her maternal instincts were aroused.

So far the story is excellent, the emotional tone accurate. The obstacles facing Rose are the usual ones. How can she win the love of a sensitive child who has never seen her before and who vaguely resents his playmate's remarks about his parentage? How can she break down the resistance of the old Colonel and his daughter Janet, who had worshiped her dead brother? The romantic element is supplied by her son's handsome young tutor Michael Brighouse and the derelict but devoted clergyman, Mr. Rackstraw, both of whom quote poetry and extend the helping hand and bleeding heart.

Enter psychology. The Colonel is not insane, but he has a complex. At one time a power in his district, he has sunk to obscurity and his desire to dominate has taken the twin forms of sadism and lechery. Outwardly more normal than the passionless spinsters who seem to infest English country houses and keep erotic diaries, he is inwardly a domestic Hitler. His passion for power extends to Rose, whom he detains as a virtual prisoner. Finally Rose escapes through the good offices of her two chevaliers Brighouse and Rackstraw, and the old man,

twinged by rheumatism, hopelessly limps to defeat.

Plainly, Mr. Walpole has let his editorial judgment litter his art. It is entirely possible that there is a retired Colonel like old Fawcus and a thwarted female like Aunt Janet, but it is quite impossible to translate them into fiction in terms of newspaper headlines. Moreover, when one says that the characters are unpleasant one does not mean that they shock or that the conversation is lewd, which is sometimes true in a very casual and very British way. The characters are unpleasant because they are as insipid as gruel. They are not deep enough to be morbid, nor evil enough to be diabolical, nor ordinary enough to be vulgar. Mr. Walpole, who has fathered many noble fictitious persons, should disown them.

FRANCIS X. CONNOLLY.

## FEATHERED SONGSTERS

AUDUBON. By Constance Rourke. Harcourt, Brace and Company. \$3.

THERE are more things in heaven and earth than were dreamt of in our older American histories. Among them is the fascinating story of John James Audubon. His genesis, like that of the hero of Sartor Resartus, was properly a mysterious exodus out of invisibility into visibility. His name, he said, was only a shadow. Efforts to give him a systematic education were defeated by the attraction of the woods and meadows about his home in Nantes. He was born to be a great portrayer of birds. A youthful zest inspirited his labors as a naturalist and did not fail him until his work was done and old age dulled his keen senses.

As one reads the frankly lyrical descriptions of the beautiful scenery along Audubon's way, he may begin to have other thoughts, but before long he becomes pleasantly aware that these woods and meadows are alive with birds which he can call by name, and he is caught by the fascination of search and discovery. In such sure treatment inaccuracies are disturbing, and one may perhaps ask whether the "pure cascading notes" mentioned on page 10, did not really come from a skylark. The book tells of the many by-products of Audubon's genial nature and contains some sound criticism of his painting. This attractive and substantial work will delight a large circle of readers.

FRANCIS J. YEALY, S.J.

## BOOKS IN BRIEFER REVIEW

THE HIGHER LEARNING IN AMERICA. By Robert Maynard Hutchins. Yale University Press. \$2

APPRECIATION and criticism of this book are offered by Paul L. Blakely on page 81 of this issue.

THE BIBLE: DESIGNED TO BE READ AS LIVING LITERATURE. Edited by Ernest Sutherland Bates. Simon and Schuster, Inc. \$3.75

THOUGH a splendid piece of craftsmanship both in printing and in binding, this volume is such that it cannot be recommended. The general introduction to the whole and the special introduction to each book are so shot through with radical viewpoints that the worth of the volume is adequately vitiated. To the author the Bible, which is here presented in the King James version, has little if anything in it except high-grade folk literature. He dates books, and accepts and rejects authorships in a way quite out of keeping with sane Biblical scholarship. Though thus removed from all worth as a scholarly presentation, the format, printing, etc. might well provide a model to Catholic publishers of the Bible.



# THEATER

IT was said of Marjorie Rambeau, in the days of her glory, that she was a "play-proof actress." This meant that she could appear in almost any play and carry it to success by the compelling force of her art and her personal magnetism. That was some years ago. Now we do not hear so much about "play-proof actresses" and "play-proof actors," but one, at least, seems to be among us, though she has only this season earned full right to the title.

Tallulah Bankhead has long been recognized as a superb actress, though for several seasons she has been presented in unsuccessful plays. In each of these she has done brilliant work, and most notably so in a play by George Emerson Brewer, Jr. I said at the time, and I still maintain, that this was a powerful and deeply interesting drama. But no audience enjoys seeing a charming young woman given the death warrant by her doctors in the first act, and slowly dying during the remaining acts. The better she does it the more uncomfortable the audience is. Mr. Brewer's audiences were very uncomfortable, so his play naturally went the way of other such offerings.

This season it looked as if Miss Bankhead's recent history was about to repeat itself. Mr. George Kelly, an admirable playwright when his mind is on his work, evolved for her one of the weakest offerings of the current theatrical season, *Reflected Glory*. On its opening night, notwithstanding Miss Bankhead's inspired performance in the leading role, there was every indication that it would be the victim of a severe theatrical past. Mr. Kelly had put before us a plot as old as drama itself, and a type of heroine that has been acted at one time or another by almost every star in the theatrical heavens. One expected to see the play taken off in a week. It is still on, several weeks later, and it is drawing big audiences to the Morosco Theater. There are optimists, including the play's producer, Lee Shubert, who consider it one of the real hits of the season. I hope it will be. There has been no better work in our theater for a long time than Miss Bankhead puts into the role of the actress in this play—who acts every minute, both off and on the stage, and who is convinced that she hones for a home and children even while she convinces her audiences that she would not stand by either of them for more than one season. This is very big work, and the star's magnetism rolls across the footlights in waves. I saw the play a second time to decide whether (Incredible thought!) I had made a mistake the first time. I had not—about the play itself. But perhaps I had been mistaken in thinking the play could possibly bury the star.

Speaking of burials reminds me that we have had the average number for the opening of a theatrical season. Of the sixteen September offerings promised this month, thirteen were produced. *Spring Dance* passed out after a death struggle of several weeks. So did *So Proudly We Hail*, and *The Golden Journey*. The final pangs of *Timber House*, *Arrest That Woman*, and *Stark Mad* were mercifully brief. The last named lived six nights; which was exactly six more than it had any conceivable license to live.

Among the survivors there are several which ought to linger with us. One of these is *Seen But Not Heard*, written by Marie Baumer and Martin Berkeley and produced by D. A. Doran at the Henry Miller Theater. Here again the play is not so good, but my favorite boy actor, Frankie Thomas, gives it luminous moments when he is on the stage, and there is in it another small boy, Raymond Roe, who some day will also see his name in electric theatrical signs. The plot of the play is better than its treatment. A man who is a member of a distinguished family dies in his home apparently by vio-

lence, but in reality by accident which might involve in a murder trial another member of the family. The police are on the job but, as so often in the drama and so rarely in real life, they see nothing and get nothing. Three children of the family, captained by our Frankie, decide to get to the bottom of the affair. They do it. With a plot like this, and with the amazingly good acting as shown by all three children, that play ought to be absorbing. It was to me.

At least two of the other plays of the month should survive, and I think they will. They have many points in common. Both are English melodramas. Both are written by British actors who also act the leading roles. Both are admirably played by their stars and their companies. The first, *Night Must Fall*, is produced by Sam H. Harris at the Ethel Barrymore Theater, and is written, directed, and acted by Emlyn Williams. I can truly say "acted," as if he acted the entire play. There are eight more characters, and each is admirably interpreted; but when Mr. Williams is on the stage there seems nobody else there—except in the big scenes with "Mrs. Branson" (May Whitty) who holds her own against him. He has come into her home to rob and murder her, as he has already robbed and murdered half a dozen other women. But no dead bodies clutter up the stage in *Night Must Fall*. From the first entrance of the young killer, with his engaging grin and his apparent devotion to his employer, the interest of the play centers in the slow awakening of the members of the household to the horror that walks among them. Not till the moment before her death does "Mrs. Branson" lose faith in her Dan. The final scene between the two will give any normal spectator one of those slowly creeping cold chills, running the full length of the spine, which are so enjoyable in the theater.

There are numerous thrills in every act of *Night Must Fall*, for the action begins with the first entrance of Dan soon after the rise of the curtain, and it mounts steadily. In this the melodrama differs from its English rival, *Love From a Stranger*. Frank Vosper wrote that, and is playing the leading role here, as he did in London. The distinguished Miss Aurora Lee has directed it, and Alex Yokel is producing it at the Fulton Theater. Incidentally, and I shall get this in if I die for it, the plot was taken from a book by Agatha Christie, a fact lightly touched on in small pale type on the program, though nice black type is used for credit lines to scenery, lighting, gowns, and even to a deodorizing company.

The play is, on the whole, as well produced, directed, and acted as *Night Must Fall*, and that is high praise. As melodrama, however, it lacks the cumulative interest which holds the spectator tense in the Williams drama. It has a superb third act, an act which may possibly be better than the third act of *Night Must Fall*. But it approaches this climax with the ease of a hiker strolling along an English highway. Here the killer, also with half a dozen murders in his record, is a young man who makes love to rich women, marries them, has them turn over their money to him, and after a few months of wedded bliss, murders the wife of the moment, buries her body deep in the cellar of their temporary home, and departs for new fields. The play shows us one of these episodes—the wooing and winning of the girl and their honeymoon in a lonely English cottage. At the dramatic finish, we see her wit and resourcefulness saving the girl from the fate of her predecessors and bringing the killer to justice. It is a fine act and an unusual one. The scene between the killer and his intended victim is as dramatic as the one in Mr. Williams' play, in which the victim does not escape. Be sure to see both plays, if you care for thrills and appreciate fine craftsmanship on the stage.

ELIZABETH JORDAN

## FILMS

**THE CAPTAIN'S KID.** Pictures involving child stars and gunmen are usually of a highly improbable nature and this one is no exception to the rule. An old fisherman is led on a treasure hunt by a little girl who has heard one too many of his tall stories. When she turns up with a map, in steps a villainous fellow who plans to hijack the prize but is killed in the attempt by the benign old angler. The latter is quickly acquitted of the murder and, to make his escape complete, foils the romantic designs of the girl's elderly guardian. The blend of homely humor and melodramatic excitement evidently striven for in the film is not wholly achieved and the production is merely adequate. Guy Kibbee, who injects some plausibility into the action, gives an individual and amusing reading of the stock character he is forced to play. This one will have its most potent appeal among the very young. (*First National*)

**THE CASE OF THE BLACK CAT.** Another adventure of Perry Mason, the resourceful lawyer-detective, is unfolded in this mystery film which manages, against the prevailing fashion, to be really puzzling. So many pictures, purporting to be mysterious, are content to be incomprehensible. Ricardo Cortez is the current Perry and enters the strange case when an eccentric millionaire is burned to death. His will is discovered to favor the caretaker's cat. Of course, the caretaker is the next to go and the animal becomes a valuable and disputed piece of property. The action of the film is swift and baffling so that the final denouement comes with full and startling effect. If you have a head for clues and a willingness to match wits with the screen sleuth, this film will prove a habit-forming stimulant. (*Warner*)

**THE MAGNIFICENT BRUTE.** Victor McLaglen continues to be a better actor than his screen stories will admit, for the plot of his latest vehicle is unoriginal and oversentimentalized. Thanks to a hardworking cast and a generally effective production, the film is slightly better than fair entertainment but not in any sense important. McLaglen once more reverts to his studio type in the role of a carefree steel worker with a big heart and a small intellect. The chief complication sets in when a sum of money, collected for the family of an accident victim, is stolen from him while he engages in a bout with a carnival wrestler. Fortunately it is retrieved by the comely widow with whom he boards and whose son he saves from death in a mill mishap. The conventional romance follows. Jean Dixon, in a sympathetic role, plays with warmth and conviction. The mill scenes are especially well photographed. The realistic treatment of the story quite evidently places it in the adult bracket. (*Universal*)

**THE BIG GAME.** Instead of the usual crusading professor of Advanced Egyptology, it is the Hollywood conscience which speaks out this season against the ugly taint of commercialism in college football and gives us, as an interesting by-product, a close-up view of last year's All-American team in action. But there is more to this annual scandal, as the movies see it, than an enthusiastic alumnus supporting a brawny halfback for four years. In this picture, the suggestion of a star player's trafficking with big league gamblers is introduced and properly lectured upon. However, grateful as one may be for this nice regard for ethical considerations, it is to the scenes demonstrating how football is played rather than how it is paid for that the entertainment seeker must go. Skilful direction has invested the film with more than a dash of undergraduate enthusiasm and atmosphere. Philip Huston and June Travis manage the romantic leads handily. (*RKO*)

THOMAS J. FITZMORRIS

## EVENTS

THE week's news clarified a number of obscure points. . . . An Eastern State ended a long disputed question. Teachers may call their pupils nitwits in a friendly tone of voice. . . . Doubts concerning the ability of seals to croon were dissolved. Seal music, with seals crooning simple lilts to the accompaniment of a harp, will be broadcast. . . . A California lawsuit entered by a kicked man resurrected the hoary controversy—can a cow facing north kick south. Dr. Alexander Wight, of the Department of Agriculture, revealed discoveries made during his long experience. Various types of cows, facing north, have kicked him south; others, facing east, have kicked him west. . . . A resolute, well-organized campaign to remove silly prejudices against the onion was inaugurated. The widespread lifting of eyebrows visible when onion eaters mingle in the social scene will be fought. . . . A widely advertised lecture by a bridge expert (he was an engineer on the San Francisco bridge) drew throngs of card players. . . . The opening gun of the drive to clean up Bogota, Colombia, was fired. The Mayor ordered every physically fit citizen to take a daily bath or pay a fine. Citizens not physically fit will receive every consideration. . . . The old problem of youth and alcohol reared its ugly head. A little three-year-old Brooklyn boy, after playing around in his papa's cellar, was hurried to a hospital and treated for acute alcoholism. . . . Hangmen in eastern Europe were asking for a shorter week. Long hours, physical exhaustion were impairing the quality of their work, they averred. . . . Considerable criticism was expressed in bootlegging circles over the action of Virginia bootleggers who stored liquor in the tomb of Chief Justice John Marshall.

The exorbitant cost of war was shown in Spain when the Red Government sent an army out in taxicabs. . . . Al Capone's Palm Island estate is to be auctioned off. . . . None of Calles' estates are being auctioned off, though; nor Stalin's. . . . Only Al's. . . . Stalin is reported to be in great need of medical aid; to be contemplating a trip to the United States and later a visit to Mexico. . . . Mexico, under Cárdenas, will seem like Russia to him. . . . Religion strangled. Atheistic schools everywhere. . . . He will smile happily. . . . Capone cooped up in Alcatraz and men like Cárdenas and Stalin running around loose. . . . It is a queer world. . . . Dr. Gould Wickey told the United Lutheran Church convention: "I believe that the slurs, slams, and denouncement of religion by professors of tax-supported schools is unconstitutional by the same barrier which prevents the teaching of religion at public expense." . . . No one is allowed to defend Christ. Anyone is allowed to attack Him. . . . Catholics pay voluntarily for the support of their religion; then they are compelled to pay for the support of State universities which are endeavoring to destroy that religion. . . . It is indeed a strange world. . . . There are indications that Communism is spreading through the French Army. . . . In New York, Assistant District Attorney John J. Sullivan, presented to the grand jury a list of sixty-eight firms said to have been forced to move out of the city on account of Communist attacks. . . .

One little blind and deaf and mute girl. Helen Keller. Her teacher, Mrs. Macy, signalling through Helen's hands news of the great natural world surrounding the sightless eyes. . . . Millions of children, spiritually blind. Nuns laboriously signalling to them news of the great supernatural world surrounding their sightless minds. . . . Mrs. Macy dies. The world deservedly acclaims her. . . . Nuns die. . . . No acclaim. . . . No headlines: "Sister Mary Aloysius gave her life that little children might see." . . . Nobody marvels at the lifework of the nuns. . . . Nobody but God.

THE PARADER